

from any one, Isa. 53:3; פִּתְּחָהּ פְּנִים כְּמִנֵּי for פִּתְּחָהּ כִּי מִי כִי "as one from whom they hide the face," i.e. from whom they turn their eyes as from something disgusting and abominable (פִּתְּחָהּ is in this place the part. formed in the Chaldean manner, for פִּתְּחָהּ, which is found in four copies; it is here imper. as if פִּתְּחָהּ פְּנִים יִתְּחָהּ כְּמִנֵּי). Specially Jehovah is said to *hide*, or *veil over his face*—(a) when he does not regard human affairs, Ps. 10:11; followed by כִּי Ps. 51:11, הִסְתֵּר פְּנֵי מַחֲטָאִי "hide thy face from my sins;" do not regard them, forgive them.—(b) when it denotes displeasure (opp. to הִאִיר פְּנִים) Ps. 30:8; 104:29; followed by כִּי of pers. to hide the face (and turn away) from any one, Psa. 22:25; 27:9; 88:15; 102:3; 119:19; Isaiah 54:8; 64:6, and so frequently; without פְּנִים Isaiah 57:17, הִסְתֵּר הַקִּסֵּף וְאֶפְסָה "I smote them (the people) hiding my face, and being angry."

(2) to *conceal* something from any one, followed by כִּי of pers. 1 Sam. 20:2; followed by כִּיפִּי 2 Ki. 11:2.

(3) to *guard, to defend*, Ps. 31:21; 27:5; followed by כִּי from any one, Ps. 64:3.

HITHPAEL הִסְתַּפֵּר to *hide oneself*, 1 Sam. 23:19; 26:1; Isa. 29:14; 45:15.

Derived nouns, סְתֵר, סְתָר, סְתָרָה, סְתָרָה, and the pr. n. סְתָרִי, סְתָרִי.

סְתָר Ch. PAEL.—(1) to *hide*. Part. pass. pl. f. *hidden things, secrets*, Dan. 2:22.

(2) to *destroy* (prop. to hide, to remove cut of men's sight, compare פָּחַד and הִכְחִיד, Ezr. 5:12. Often in the Targums; Syr. Peal id.

סְתָר with suff. סְתָרִי.—(1) a *hiding*; hence *something secret, clandestine, hidden*, Jud. 3:19, סְתָר הָהָר "some secret thing;" 1 Sam. 25:90, סְתָר הָהָר "the covert of the mountain." לֶחֶם סְתָרִים "bread to be eaten in secret," Prov. 9:17. With prefixes, סְתָרִי, *secretly, privately*, 1 Sam. 19:2; 2 Sam. 12:12; Job 13:10; 31:27; Prov. 21:14, and so frequently.

(2) specially a *vail, covering* (Arab. ستر, Syr. صال), a *vail, a curtain*, Job 22:14; 24:15; Psa. 81:8, סְתָר רָעַם "in the covering of thunder," in the clouds replete with thunderings; Ps. 18:12.

(3) *protection, defence*, Ps. 27:5; 32:7; 61:5; 91:1; 119:114; Isa. 32:2.

סְתָרָה f. i. q. סְתָר No. 3, *protection*, Deu. 32:38.

סְתָרִי (for סְתָרִיָּה "protection of Jehovah"), [Zithri], pr. n. m. Ex. 6:22.

## ע

Ayin ע an eye (compare its figure o on the Phœnician remains), the sixteenth letter of the alphabet: when used as a numeral, *seventy*.

While Hebrew was a living language, it would seem that this letter, which is peculiar to the Phœnicio-Shemitic languages, and is very difficult of pronunciation to our organs, had, like ח, a double pronunciation. This is the case in Arabic, and they distinguish it by a diacritic point (ع Ain, غ Ghain).

The one appears more gently sounded, with a gentle guttural breathing, like the letter א, only rather harder, so as to resemble the sound of a *furtive a* or *e*. Thus, by the Greek translators, it is sometimes expressed by the smooth or rough breathings, sometimes by furtive vowels, as עֲפָלָה Ἀμαλῆ, עֲבָרִי Ἐβραῖος, עֲשֵׂה Ὀσέ, עֲלָבָה Γαλαβού, עֵיר eip (see Orig. on Gen. 28:19; Montf. Hexapl. t. ii. p. 397). On the other hand, the harder Ain, which the Arabs call Ghain, was a harsh sound, uttered in the bottom of the throat, together with a kind of whirring; so that it came very near to the letter r; and this the LXX. generally express by the letter Γ, as עֲזָה Γάζα, עֲסָה

Γόμορρα. Hence it is that several Hebrew roots comprehend, properly speaking, two roots of different significations, one of which is written in Arabic with the letter ع, the other with غ; as عַלَّ عَل to drink a second time, to glean, and غَلَّ غَل to insert, to enter; also عَارِب, عָلِم, عָلَم, عَارِب. In other instances the various significations of one and the same root are distinguished in Arabic by a two-fold pronunciation; see עֵיר, עֵמֶר.

The lighter pronunciation appears to have been the more frequent, as also in Arabic the letter ع is far more frequent than the letter غ; and for this reason ע is very often *interchanged* with א; or, to speak more accurately, ע is often softened into the letter א (page 1); also, in the middle of words when preceded by S'hva, like ה and א, it is often *dropped*, as עָלָל, contr. בָּל, עָלָל, contr. בָּי. On the other hand, ע when more harshly pronounced was allied in sound—(a) to the palatal letters, as א, ב, פ, see page CL, A. ccclxxviii, A. also, עָטַר and פָּטַר to surround; נָבַח (נָבָא) and נָבַח, נָבַח to bubble forth; Ch. נָבָא and נָבָא.

earth, *שָׂסָק, שָׂסָק*, and even—(b) to the letter *ר* (by which several express the Arabic *Ghain*), as *קָעַם* and *קָרַם* to polish. Farther, the very frequent interchange of the letters *ר* and *ל* should be remarked; this is done in such a way that for the Hebrew *ר* the Aramaeans, rejecting both the sibilant and the sound of *t*, retain nothing but a guttural breathing; as *צָרָא*, *חֲלָא* flocks; *אָרָא*, *אָרָא* earth; *אָרָא*, *אָרָא* wool; *חָלָא*, *חָלָא* and *חָלָא* to strip. See as to the cause and nature of this interchange Ewald's Heb. Gram. p. 33.

I. *עָב* m. an architectural term, *thresholds, steps*, by which one goes up to a porch, 1 Ki. 7:6; Ezek. 41:25. Plur. *עָבִים* (from the sing. *עָב*), verse 26. Targ. in both places, renders it well *מְקוֹמֵתָא* thresholds. Vulg. *existylum*, which does not suit the context; although (from the poverty of the Hebrew language in such terms) this Hebrew word may have comprehended this meaning also. It is favoured by the etymology, from the idea of *covering* (see the root *עָבַב*).

II. *עָב* comm. (m. Isa. 19:1; Eccl. 11:3; f. 1 Ki. 18:44), const. *עָב*, plur. *עָבִים*, const. *עָבִי* 2 Sa. 22:12, and *עָבֹת* 2 Sa. 23:4 (from the root *עָבַב*).

(1) *darkness*, especially of a cloud. Exod. 19:9, *בְּעָבֵי הָעָנָן* "in the darkness of a cloud." Ps. 18:12, *עָבֵי שְׁחָקִים* "darknesses of clouds." Hence—

(2) *a cloud* itself, Job 36:29; 37:11, 16.

(3) *a dark thicket* of a wood; pl. *עָבִים* Jer. 4:29.

*עָב* see *עָב* No. I.

*עָבַב* an unused root; prob. *to cover, to hide*; compare *עָבַב* i. q. *עָבַב*, *עָבַב* to lie hid, II. to hide, *עָבַב* med. Ye, to lie hid. Hence *עָב* No. I.

*עָבַד* fut. *יַעֲבֹד*—(1) TO LABOUR, TO WORK (arbeiten), TO DO WORK. (Aram. *עָבַד*, *עָבַד* to do, i. q. Heb. *עָשָׂה*; Arab. *عبد* to worship God, see No. 2, b; Conj. II. to reduce to servitude, see No. 3.) Constr. absol. Ex. 20:9, *שֵׁשֶׁת יָמִים תַּעֲבֹד* "six days shalt thou labour" (opp. to *שָׁבַת*). Deut. 5:13; Eccl. 5:11. Followed by an acc. of the thing, *to bestow labour* on any thing (*etwas bearbeiten*), *to till* a field, Gen. 2:5; 3:23; 4:2; a vineyard, Deu. 28:39; a garden, Gen. 2:15; used of artisans, Isa. 19:9, *עֹבְדֵי קַשְׁפִּים* "those who work in flax." Eze. 48:18, *עֹבְדֵי יָדָאֵר* "those who work (in building) the city." Without the acc. Deu. 15:19, "thou shalt not till (the ground) (i. e. thou shalt not plough) with the firstling of thy ox."

(2) *to serve, to work* for another, Gen. 29:20; commonly followed by an acc. of pers. to serve any

one (Germ. *anmanden bedienen*), Gen. 27:40; 29:15; 30:26; followed by *ל* 1 Sa. 4:9; *עָבַד* with some one, Gen. 29:25, 30; Lev. 25:40; and *לְפָנַי* 2 Sa. 16:19 (used of the king's minister, comp. *עָבַד לְפָנַי*). Followed by two acc. Gen. 30:29, *וְעָבַדְתִּיךָ* "thou knowest how I have served thee." Specially *to serve* is used—(a) of a people to a people, Gen. 14:4; 15:14; 25:23; Isa. 19:23. Here belongs Gen. 15:13, *וְעָבְדוּם וְעָבְדוּ אֹתָם* "and they (the Israelites) shall serve them (the Egyptians), and they (the Egyptians) shall evil intreat them."—(b) to serve God or idols; i. e. *to worship* God or idols, followed by an acc. Ex. 3:12; 9:1, 13; Deu. 4:19; 8:19; 30:17; followed by *ל* Jer. 44:3; Jud. 2:13. Absol. used of the worship of Jehovah, Job 36:11, "if they obey and serve (Jehovah)." Isa. 19:23, "and the Egyptians shall serve (Jehovah) with the Assyrians;" (see above as to the Arabic usage).—It is also said—(c) with two accus. *to serve Jehovah with anything*, i. e. to offer sacrifice, Exod. 10:26; and without the name of God, *עָבַד וְנִמְנָחָה* to offer sacrifice and bloodless oblation, Isa. 19:21, prop. to serve or worship (God) with offering sacrifices, etc.

(3) *עָבַד* causat. i. q. *הָעֲבִיר* (comp. *עָבַד* letter B, 4) *to impose labour or servitude upon* any one. Lev. 25:39, *עָבַדְתָּ בּוֹ עֲבָדְתָּ* "thou shalt not impose upon him servile work;" verse 46; Ex. 1:14; Jer. 22:13; 25:14; 30:8.

NIPHAL—(a) *to be tilled* as a field, Deu. 21:4; Eze. 36:9, 34.—(b) *to be served*, as a king by his subjects, Ecc. 5:8.

PUAL—(1) i. q. Niph., Deut. 21:3; comp. 15:13. (2) pass. of Kal No. 3. Isa. 14:3, "the hard bondage *עָבַדְתָּ* which was laid upon thee." For *עָבַד* one would expect *עָבְדָה*, but see Hebr. Gramm. § 138, 1, b.

HIPHAL—(1) causat. of Kal No. 1, *to cause to labour, to compel to do work*, followed by an acc., Ex. 1:13; 6:5; hence *to cause weariness by hard labour, to fatigue*. Isa. 43:24, "I have not wearied thee with (offering) sacrifices ... 24, *וְהָעֲבָדְתִּי* but thou hast wearied me with thy sins."

(2) causat. of No. 2, *to make to serve*, Eze. 29:18; *to bring* (a people) *into bondage*, Jer. 17:4.

(3) causat. of No. 2, b, 2 Ch. 34:33.

HOPHAL, *עָבַד*, *to be made to serve, or to worship*, Ex. 20:5; *לֹא תַעֲבֹדֵם* "thou shalt not be made to worship them (false Gods);" 23:24; Deut. 5:9; hence *to serve* at the persuasion, incitement of others, 13:3.

Hence are derived the nouns which immediately follow, *עָבֵד*, *עָבְדָה*, and also *עָבָד*.

**עבד** Chald. *to m. te*, i. q. Hebr. עֶבֶד Dan. 3:1, 15. **עבד** **עבד** **עבד** to wage war, Dan. 7:21. **עבד** **עבד** to do with any one (according to one's will), 4:32; **עבד** **עבד** id., Ezr. 6:8.

**ITHEPAL**, to be made, Ezr. 4:19; 5:8; 7:26; Dan. 3:29.

Derived nouns, **עבד**, **עבד**, **עבד**.

**עבד** m. — (1) *a servant*, (Knecht), who, amongst the Hebrews, was commonly *a slave* (Sklav, Erbeigener), Gen. 12:16; 20:14; 39:17; Exod. 12:30, 44; and so very frequently. Gen. 9:25, **עבד** **עבד** "a servant of servants," the lowest servant. The name of servant is also applied — (a) to a whole people when subject and tributary to another, Genesis 9:26, 27; 27:37. — (b) to the *servants* of a king, i. e. his ministers and courtiers; e. g. **עבד** **עבד** Gen. 40:20; 41:10, 37, 38; 50:7; Exod. 5:21; 7:10; 10:7; **עבד** **עבד** 1 Sam. 16:17; 18:22; 28:7; to messengers, 2 Sam. 10:2—4; to military captains, Isa. 36:9; and to the common soldiers themselves, 2 Sam. 2:12, 13, 15, 30, 31; 3:22; 8:7; and so frequently. — (c) once figuratively (by zeugma) used of inanimate things, Gen. 47:19; compare Judith 3:4. The Hebrews, in speaking to superiors, either from modesty or else lowly adulation, call themselves *servants*, and those to whom they speak *lords*, (see **עבד**). Gen. 18:3, "pass not by thy servant," i. e. *me*, Gen. 19:19; 42:11; 44:16, 21, 23; 46:34; Isaiah 36:11; Dan. 1:12, 13; 2:4 [Chal.]; so in prayers offered to God, Psalm 19:12, 14; 27:9; 31:17; 69:18; 86:2, 4; 119:17; Neh. 1:6, 8. Dan. 10:17, "how can the servant of my lord talk with my lord?" i. e. how can *I* talk with *thee*? **עבד** **עבד** thy servant is thus put for **עבד**; so that the suffix of the first person may refer to it; see Gen. 44:32, "for thy servant became surety (i. e. *I* became surety) for the lad with my father." Absent persons even, whom one wishes to commend to the favour of a patron, are called their *servants*; as Gen. 44:27, "thy servant, my father said to us," Gen. 32:4, 18.

(2) **עבד** **עבד** is figuratively applied in various senses. It is — (a) *a worshipper* of God; Neh. 1:10, **עבד** **עבד** "they (the Israelites) are thy servants and thy people;" compare Chaldee Ezra 5:11, "we are the servants of the God of heaven," i. e. we worship the God of heaven; Dan. 6:21, "O Daniel, servant of the living God," i. e. who worshipping the living God. In this sense it is used as a kind of laudatory epithet applied to the pious worshippers of God; e. g. to Abraham, Ps. 105:6, 42; to Joshua, Josh. 24:29; Judges 2:8; to

Job, Job 1:8; 2:3; 42:8; to David, Ps. 18:1; 36:1; 78:70; 89:4, 21; Jer. 33:21, seqq.; Eze. 34:23; to Eliakim, Isa. 22:20; to Zerubbabel, Hag. 2:23; and in plur. **עבד** **עבד** is often applied to godly men, Ps. 34:23; 69:37; 113:1; 134:1; 135:1, 9; 136:22; Isa. 54:17; 63:17; 65:8, 9, 13—15; Jer. 30:10; 46:27. In other places it is — (b) *the minister, or ambassador* of God, called and sent by God for accomplishing some service; Isa. 49:6, **עבד** **עבד** "it is a light thing that thou shouldest be my servant (i. e. messenger, and as it were instrument), to raise up the tribes of Israel... I will make thee to be a light for the nations," etc., verse 5. In this sense it is applied to the Messiah, Zec. 3:8; to Nebuchadnezzar, king of Babylon, whom God used as an instrument in chastising his people, Jerem. 25:9; 27:6; 43:10; commonly, however, there is the added notion of a *familiar servant chosen and beloved* of God, on account of piety and approved fidelity, to accomplish his objects; in this sense it is applied to angels (in the other hemistich **עבד** **עבד**), Job 4:18; and to prophets, Am. 3:7; Jer. 7:25; 25:4; 26:5; 29:19; 35:15; 44:4; Daniel 9:6; Ezr. 9:11; specially to Moses, Deu. 34:5; Josh. 1:1, 13, 15; Ps. 105:26; to Isaiah, Isa. 20:3. Sometimes both notions, that of a man piously worshipping God, and of a divine messenger, seem to have coalesced; this is the case in the passages in which it is used of Abraham, Moses, etc., and also especially, as I consider, where *Israel* or *Jacob*, i. e. the people of Israel, is called by this honourable and endearing name, Isaiah 41:8, 9; 42:19; 44:1, 2, 21; 45:4; 48:20; but still it is the *godly* who are especially to be understood, i. e. those truly called Israelites, ἀληθινοὶ Ἰσρ. Isa. 43:10; 49:3 (on this place see my observation in the Germ. Trans. ed. 2), [this passage, whatever may be said about it, belongs to Christ]. And amongst these, this name belongs especially to the prophets, Isa. 42:1; 44:26; 49:3, 5; 52:13; 53:11. [All these passages speak of Christ.] That same Jacob who is called the servant of God, is sometimes in the other hemistich called *the chosen of God*, Isa. 41:8; 42:1; 45:4; sometimes *his ambassador and friend*, Isa. 42:19; and even in the plur. ambassadors, Isa. 44:26. But in all the passages concerning *the servant of God* in the latter half of Isaiah (42:1—7; 49:1—9; 50:4—10; 52:13—53:12), he is represented as the intimate friend and ambassador of God, aided by his Spirit, who is to be the restorer of the tribes of Israel, and the instructor of other nations. [Most of these passages refer to Christ, and to Him only.]

(3) ("servant, sc. of God"), [*Ebed*], pr. n. m. — (a) Jud. 9:26, 28. — (b) Ezr. 8:6.

**עבד מלך** ("servant of the king," Arabic عبد الملك *Abdulmalich*), [*Ebed-melech*], pr. n. of an Ethiopian in the court of Zedekiah, Jer. 38:7; 39:16.

**עבד נגו** (perhaps = עבד נבו "worshipper of Mercury;" see נבו), [*Abed-nego*], Da. 1:7; 2:49; 3:12; and עבד נגו verse 29; Chald. pr. n., given in Babylon to Azariah, a companion of Daniel.

**עבד** Chald. i. q. Hebr. עבד *a servant*; עבד אלהא *servant, i. e. worshipper of God*, Dan. 3:26; 6:21; Ezr. 5:11.

**עבד** m. (Kametz impure), *work, deed*; found once, Eccl. 9:1.

**עבדא** ("servant, sc. of God," a word of a Chaldee form), [*Abda*], pr. n. m. — (1) 1 Ki. 4:6. — (2) Neh. 11:17; for which there is, 1 Ch. 9:16, עבדיה.

**עבדאל** ("servant of God"), [*Abdeel*], pr. n. m. Jer. 36:26.

**עבדה** f. — (1) *labour, work*, Ex. 1:14; Levit. 25:39, עבדת עבד "labour of a servant;" Levit. 23:7, עבדת עבדה "all work in which there is labour."

(2) *work, business, office*, Num. 4:47, לעבד "to do the work of the holy service, and the work of the porters;" (for which there is, 1 Chron. 9:19, עבדת העבדה, Isa. 28:21; 32:17, ועבדת הצדקה השקט, "and the work (i. e. the effect, the fruit) of righteousness shall be quietness," (compare Ch. עבדא, עבדיה i. q. מעשה work, wages).

(3) specially, rustic labour, agriculture, 1 Ch. 27:26; Neh. 10:38.

(4) *service*, Gen. 30:26; Neh. 3:5; 1 Ch. 26:30, עבדת המלך "the service of the king," attendance on him; Ps. 104:14, עשב לעבדת האדם "herb for the service (i. e. use) of man;" specially *sacred service*, more fully מועד מועד Nu. 4:23, 35; עבדת אהל מועד Ex. 30:16; עבדת בית האלהים 1 Ch. 9:13; and simply 1 Ch. 28:14; Ex. 35:24; used also of particular sacred ceremonies, Exod. 12:25, 26; 13:5. — עבד עבדה to serve service, Gen. 30:26.

(5) *instruments, implements*, Nu. 3:26, 31, 36.

**עבדה** f. *household, family, servants*, Gen. 14; Job 1:3.

**עבדון** ("servile"), [*Abdon*], pr. n. of a town inhabited by the Levites, in the territory of Asher, Josh. 21:30; 1 Ch. 6:59. The same name is found

in twenty MSS., Josh. 19:28, instead of the common reading עבדון.

(2) [pr. n. m. Jud. 12:13, 15; 1 Ch. 8:23.]

**עבדות** f. (denom. from עבד), *bondage, servitude*, Ezr. 9:8, 9.

**עבד** ("worshipping," sc. God, compare עבד No. 5), [*Obed*], pr. n. m. — (1) Ruth 4:17, 21. — (2) 1 Ch. 11:47. — (3) 1 Ch. 2:37. — (4) 1 Ch. 26:7. — (5) 2 Ch. 23:1.

**עבד אדם** ("he who serves the Edomites"), [*Obed-edom*], pr. n. of a Levite, 2 Sa. 6:10; 1 Ch. 16:38.

**עבדי** (for עבדיה "servant of Jehovah"), [*Abdi*], pr. n. m. — (1) 1 Chr. 6:29. — (2) 2 Chr. 29:12. — (3) Ezr. 10:26.

**עבדיאל** ("servant of God"), [*Abdiel*], pr. n. m. 1 Ch. 5:15.

**עבדיה & עבדיה** m. ("worshipper of Jehovah"), compare Arab. عبد الله, [*Obadiah*], pr. n. of several men, the most celebrated of whom is the prophet of this name, contemporary with Jeremiah (Obad. 1), 1 Ki. 18:3; 1 Chr. 3:21; 7:3; 8:38; 9:16, 44; 12:9; 27:19; 2 Chr. 17:7; 34:12; Ezr. 8:9; Neh. 10:6. LXX. Ἀβδίας (which is properly from עבדיה).

**עבה** — (1) TO BE THICK, FAT, Deut. 32:15; 1 Ki. 12:10. Compare the noun עב.

(2) to be dense, compact, whence עב, עבדי density. Syr. حَبَّ to be thick, dense, Eth. ሰብ: to be great, to increase, Arabic غَبَّ to be great, thick.

**עבט** m. *a pledge*, Deu. 24:10, 11, 12; from the root עבט.

**עביר** constr. עביר הארץ *corn*, prop. *produce*, or *offering* of the land, Josh. 5:11, 12. It has the passive sense of the conjugation Hiph. הָעֵבִיר to offer, compare בול from הוּבֵל to bring, and תְּבוּאָה produce, from הָבִיא. (Syr. حَبَسَ, Chald. עביר id.).

**עביר** pr. subst. *passing over, transition*, an idea which is transferred to the *cause* (pr. the passing over of the cause to the effect), the *price* (for which any thing is transferred from one owner to another), *purpose, object* (prop. the passing to a thing which we desire to attain). With the prefix עבִּי it becomes —



(A) a prep. signifying—(1) *propter, because of* (compare Talmud *בְּשֶׁבֶל* through the way of, i. e. because of, (Term. von wegen, wegen), Exod. 13:8; 1 Sam. 12:22. With suff. *בְּעִבְרִי* because of me, thee, etc., 1 Sa. 23:10; Gen. 12:13, 16; 18:26.

(2) *pro, for*, used concerning the price for which any thing becomes another's, Am. 2:6; 8:6.

(B) Conj.—(1) *because* (compare A, 1), followed by a pret. Mic. 2:10.

(2) *that* (of purpose and object, *in order that*), followed by a fut. Gen. 27:4; Exod. 9:14; and inf. 2 Sa. 10:3; fully *בְּעִבְרִי* Gen. 27:10; also *לְעִבְרִי* followed by an inf. 2 Sam. 14:20; 17:14 (compare ? conj. *that*).

(3) *while* (pr. in the transit sc. of time), 2 Sa. 12:21.

**עבט** fut. *יַעֲבֹט*.—(1) TO CHANGE, TO EXCHANGE (see Pi.); kindred is *עָבַת* to interweave.

(2) *to give a pledge for anything borrowed* (which includes the idea of exchange). Deu. 24:10, *יַעֲבֹט עִבְטוֹ* "that he may give his pledge." Also *to borrow* on the security of a pledge, Deut. 15:6, *וְאָתָּה לֹא תַעֲבֹט* "and thou shalt not borrow."

PIEL, *to change, to exchange*. Joel 2:7, "they shall not change their ways," i. e. they shall go right on in the same way.

HIPHL, *to lend* [on security of a pledge], followed by acc. of pers. (to whom), Deu. 15:6; followed by two acc. of pers. and the thing lent, Deu. 15:8.

Hence *עִבְטוֹ* and —

**עִבְטִי** m. (from the root *עָבַת*) pr. *pledging of goods*, hence *load of debt* which one has contracted, Hab. 2:6. [In Thea. the meaning taken is that of accumulation of pledges.]

**עֲבִי** m. (from the root *עָבַת*) *density, compactness*, Job 15:26; 2 Ch. 4:17, *בְּעִבְרֵי הָאֲדָמָה* "in the compact soil." Vulg. *in terra argillosa*.

**עֲבִי** with suff. *עֲבִי* m. *thickness*, 1 Kings 7:26; Jer. 52:21. Root *עָבַת*.

**עֲבִידָא** f. Ch. — (1) *work, labour*, Ezr. 4:24; 5:8; 6:7, 18.

(2) *business*, Dan. 2:49; 3:12; compare *מְלָאכָה* Neh. 2:16.

**עבל** an unused root, Arab. *عبل* to strip a tree of leaves, Med. E and O, to be thick, robust. IV. to be stripped of leaves. Hence the pr. n. *עֹבֵל*, *עֵבֵל*.

**עבץ** an unused root, see *עֲבָץ*.

**עבר** fut. *יַעֲבֹר*.—(1) TO PASS OVER. (Arabic *عبر* to pass over, to cross a stream; *أعبر* to go away,

to depart, to die; *عبر* shore, bank of a stream.

*أعبر* to go away, to depart. The same stock is widely extended in the Indo-Germanic languages; see Sansc. *upari*, Pers. *ابر*, *بر*, and *زبر*; *super, supra*, Gr. *ὑπέρ, πέρα, πέραν, πέραν*, Lat. *super*, Goth. *ufur, asur*, Germ. *über*.) Prop. to pass over a stream, the sea, followed by an acc. Gen. 31:21; Josh. 4:22; 24:11; Deut. 3:27; 4:21; followed by ? Josh. 3:11; 2 Sa. 15:23; Zec. 10:11; *בְּתוֹךְ* Num. 33:8. Absol. *to pass over*, sc. a stream (er *fehte über*), Josh. 2:23, and followed by an acc. of that to which we pass over, Jer. 2:10, *עָבְרִי אֵי כְתִיִּים* "pass over (the sea) unto the shores of Chittim;" Am. 6:2; followed by *אֵל* Num. 32:7; 1 Sam. 14:1, 6 (where it means to pass over to an opposite place).

Specially used—(a) of the wind passing over upon any thing, followed by ? Ps. 103:16.—(b) of *waters*, which, overflowing their banks, *pass over*, Isa. 8:8; 54:9; Nah. 1:8; Hab. 3:10; followed by an acc. of the bank, Jer. 5:22; used figuratively of an army overflowing, Dan. 11:10, 40; of the feelings of the soul which overflow and pour themselves out in words, Ps. 73:7. Compare Hithpael.—(c) used of *tears*, as overflowing (compare Arab. *عبر* the eye gushes

with tears, Germ. *die Augen gehen über*, *عبرة* a tear). Part. *עֹבֵר* *לֹר* overflowing myrrh, dropping spontaneously, Cant. 5:5, 13.—It is—(d) *to go over to some one's side*, followed by *עַל* Isa. 45:14.—(e) *to violate a law*, 2 Ki. 18:12; Esth. 3:3; Jer. 34:18; Dan. 9:11.

(2) *to pass over, to pass through*, a country, a city, etc.; followed by an acc. Jud. 11:29, *וַיַּעֲבֹר אֹחַז* "he went through Gilead and Manasseh." Isa. 23:10, *וַיַּעֲבֹר אֶרֶץ מִצְרַיִם* "pass over thy land like the Nile" (compare No. 1, b); Ps. 8:9. More often also followed by ? Gen. 12:6; 30:32; Num. 20:18; 33:8; Isa. 8:21; 10:29; 34:10; Jer. 2:6; followed by *בֵּין* (between two things) Gen. 15:17; Jer. 34:19; *בְּתוֹךְ* Job 15:19. Absol. Lam. 3:44, "thou hast covered thyself with clouds, *וַיַּעֲבֹר* *כִּי* *לֹא* *תִּפְּלֶה* so that prayers do not pass through."—*עֹבֵר* 2 Ki. 12:5, more fully *עֹבֵר לְפָנֶיךָ* Gen. 23:16, "money which passes with the merchants" (*gangbare Münze*; French, *argent qui passe*), is money such as merchants will take. (Whether this was stamped coin or not in the time of the patriarchs, this is not the place to investigate.) Vulg. *moneta probata*.

(3) *to pass by* (*vorübergehen*). Gen. 37:28, "and there passed by Ishmaelites." Ruth 4:1. Part

עברִים Ps. 129:8; עָבְרוּךְ Ps. 80:13; 89:42; Job 21:29, passers by. Followed by an acc. of pers. or place passed by, Gen. 32:32; Jud. 3:26; 2 Sa. 18:23; followed by עַל 1 Ki. 9:8; 2 Ki. 4:9; Pro. 24:30; Jer. 18:16; 19:8; 49:17; Eze. 16:6, 8; מַעַל Gen. 18:3; עַל פָּנַי Ex. 34:6; לְפָנַי 2 Ki. 4:31. Specially—(a) used of time passing by, Gen. 50:4; of the summer or winter, Jer. 8:20; Cant. 2:11.—(b) to pass by quickly, to vanish, used of a cloud, Job 30:15; of a shadow, Ps. 144:4; of chaff, Jer. 13:24.—(c) to perish, Ps. 37:36; Job 34:20; Isa. 29:5; Esth. 9:28. עָבַר בְּשֵׁלַח to perish by the weapon (of death), Job 33:18; 36:12. עָבַר בְּשֵׁחַת to perish in the sepulchre [corruption], Job 33:28.—(d) metaph. is said עָבַר עַל פְּשָׁע to pass by sin, i. e. to forgive, Mic. 7:18; Pro. 19:11; and without פְּשָׁע followed by a dat. of pers. to forgive any one, Amos 7:8; 8:2.—(e) Isaiah 40:27, מֵאֵלֵהִי מִשְׁפָּטִי יַעֲבֹר, "my cause has passed over from my God;" i. e. he does not regard my cause, he overlooks it and neglects it (er läßt es rubig an sich vorübergehen). Comp. Arab. عدا to pass by, to omit, to supersede.

(4) to pass on, or along, to go beyond (weiter gehen). Gen. 18:5; אַחֲרַי תַּעֲבֹרוּ "afterwards ye shall pass on," go farther. 2 Sa. 18:9; Hab. 1:11; Est. 4:17; hence—(a) to move on, to march, Josh. 6:7, 8; Ps. 42:5.—(b) to pass away, to depart, Cant. 5:6; followed by מִן Ps. 81:7; תַּעֲבֹרָנָה, "his hand departed from the basket" (for carrying burdens); i. e. he gave it up, he was freed from the work of carrying it. 1 Ki. 22:24; מֵאֵיךְ רִיחַ יְיָ עָבַר רִיחַ "which way did the Spirit of Jehovah depart from me?"—(c) to pass on to any place, to go to any place; followed by עַל 2 Ki. 6:30; followed by an acc. Am. 5:5. עָבַר מֵעִיר לְעִיר to pass from city to city, to go through all the cities, 2 Chr. 30:10. עָבַר וָשָׁב to pass on and return, to go hither and thither, Ex. 32:27; Eze. 35:7; Zec. 7:14; 9:8.—(d) to enter, followed by an accus. into a gate, Mic. 2:13 (opp. to יָצָא); metaph. עָבַר בְּבְרִית to enter into a covenant, Deu. 29:11; compare בּוֹא No. 1, e.—(e) followed by לְפָנַי to pass on before, Gen. 33:3; Ex. 17:5; 2 Ki. 4:31; Mic. 2:13.—(f) followed by אַחֲרַי to follow any one, 2 Sa. 20:13.

(5) Followed by עַל to pass over any person or thing, Nu. 6:5.—(a) to overwhelm any one, used of overflowing waters (compare No. 1, b), Psalm 124:4; of wine, followed by an acc. Jerem. 23:9, "like a man יִזְכֹּר (whom) wine overwhelms," oppresses, (compare similar expressions under the words דָּלַע, דָּלַם); used of a multitude of sins (followed by an acc.), Ps. 38:5; of the anger of God,

Ps. 88:17; compare Lam. 4:21.—(b) to rush upon any one, to attack, to assail him, followed by עַל Nah. 3:19, "whom has not thy wickedness assailed;" Job 13:13, "let what (calamity) will assail me;" Micah 5:7. Used of God himself, Job 9:11, of a spirit of jealousy, Num. 5:14.—(c) to be imposed on any one, Deu. 24:5. But Isa. 45:14, עָבַר עַל is to pass over to another owner (speaking of riches), compare Eze. 48:14.

NIPHAL, to be passed over (as a stream), Ex. 47:5.

PIEL, to cause to pass over, to make to pass forward—(a) a bar or bolt, hence to shut up with a bolt; to bar, followed by לְפָנַי 1 Kings 6:21, וַתִּבְרָח וְהָיָה לְפָנַי הַדְּבִיר "and he closed up with golden chains (as if with a bolt) before the holy of holies."—(b) a female is said to let pass, to conceive seed, hence to become pregnant. Job 21:10, יָצָא עֹצֶר "his ox (i. e. cow) becomes pregnant." Chald. Peal, Pael, Ethpael, id., see Bochart, Hieroz. i. p. 291, and Buxtorf, Lex. Chald., p. 1568; compare syn. עָבַר to pass by, Pa. Aph. to become pregnant, in Targ. for הָרָה pr. to transmit.

HIPHAL הִעֲבִיר—(1) causat. of Kal No. 1, to cause to pass over, i. e. to transmit, to send over, to conduct over any one, e. g. a people, a flock across a stream, with an acc. of obj., 2 Sa. 19:16; more often with two acc., of pers., and of the river, Gen. 32:24; Nu. 32:5; Josh. 7:7; 2 Sa. 19:16; with an acc. of obj. and הָ of the river, Ps. 78:13; 136:14. This word is used whether a stream be passed in boats (drüberführen), 2 Sa. loc. cit.; as by swimming, as in the case of a flock, or by a ford (durchführen), Gen., Josh. l. l. c. c. It is also—(a) to cause a razor to pass over some one, followed by עַל Nu. 8:7; Ezek. 5:1.—(b) to cause to remove from one place to another Genesis 47:21, "and he removed the people לְעָרִים (from cities) into cities," i. e. from one city to another, he made them exchange habitations.—(c) to cause an inheritance to pass to any one, followed by לְ Nu. 27:7, 8.—(d) to cause to pass over, i. e. to violate a law (compare Kal No. 1, letter e), 1 Sam. 2:24.

(2) causat. of Kal No. 2 to cause or suffer to pass through, e. g. a land, Deut. 2:30; to cause to pervade (as wild beasts in a land), Eze. 14:15; specially הִעֲבִיר קוֹל הַתְּבִיר to cause to be proclaimed (in a land, or camp), Exod. 36:6; Ezr. 1:1; 10:7; הִעֲבִיר שׁוֹפָר to cause the trumpet to sound throughout; i. e. to blow the trumpet, Lev. 25:9.

(3) causat. of Kal No. 3, to cause to pass by, 1 Sa. 16:9, 10; 20:36, "he shot an arrow לְפָנַי so as

to pass him by," i. e. beyond him. Metaph. **הָעֵבֶר** to pass by sin, to remit, to forgive (compare Kal No. 3, letter d), 2 Sa. 12:13; 24:10; Job 7:21.

(4) causat. of Kal No. 4, i. q. **הָבִיא** to bring, specially to offer as a sacrifice, to consecrate, followed by **לַיהוָה** Ex. 13:12; Ezek. 23:37; more often also in this phrase **לְמֹלֶךְ** to offer (children) to Moloch, Lev. 18:21; Jer. 32:35; compare Eze. 16:21, with the addition of the word **בָּאֵשׁ** 2 Ki. 23:10; Eze. 20:31. It can scarcely be doubted that children thus offered to Moloch were actually burned, as is shewn by the following passages, Jer. 7:31; 19:5; Ps. 106:37; 2 Chron. 28:3; compare Diod. xx. 14; Euseb. Præp. iv. 16; although the Rabbins in order to free their ancestors from the stigma of such an atrocious superstition, have alleged that they were only made to pass through the fire as a rite of lustration:—(see Carpzov, Apparatus Antiqu. Cod. S. p. 487); the same opinion is found in the LXX. 2 Ki. 16:3. The idea of offering being neglected, this word appears to have the signification of burning, in the phrase **הָעֵבֶר בְּפִלְקָן** to cast into the brick-kiln, 2 Sa. 12:31.

(5) causat. of Kal No. 4, b, to lead away, 2 Chr. 35:23; to take away, to remove, e. g. a garment, Jon. 3:6; a ring, Esth. 8:2; idols, lying prophets, 2 Chron. 15:8; Zec. 13:2; to avert evil, reproach, Esth. 8:3; Ps. 119:37, 39; Ecc. 11:10.

HITHPAEL—(1) to pour oneself forth in wrath, i. e. pour forth wrath, to be wroth (compare Kal No. 1, b), Ps. 78:21, 59; followed by **כִּי** Ps. 78:62; **עַם** Ps. 89:39; **עַל** Prov. 26:17; with suff. Prov. 20:2, **מִתְעַבֵּר** for **מִי לֹא** "whoever pours forth wrath against him" (the king). (Compare Arab. **جَارَ** to transgress, to be proud, to burn with anger).

(2) to be proud, **ὑψίζευ**, Prov. 14:16 (compare **עֲבָרָה** No. 2).

Derived nouns, **עֲבָרָה**, **מִעֲבָרָה**, and those which follow as far as **עֲבָרֹנָה**.

**עֲבָרָה** m. with suff. **עֲבָרָה**—(1) region on the other side, situated across a stream, or the sea. **עֲבָרָתוֹן** the region situated across the Arnon, Judges 11:18; **בְּעֲבָרָה הַיָּם** in the region beyond the sea, Jer. 25:22; especially **לְעֲבָרָה הַיַּרְדֵּן** *ro páran rou 'Iordánou*, the region of Palestine beyond Jordan, i. e. situated to the east of Jordan, Genesis 50:10, 11; Deu. 1:1, 5; 3:8, 20, 25; 4:41, 46, 47; Joshua 1:14, 15; 2:10; 9:10; 12:1; 13:8, 32; 14:3; 17:5; 20:8; 22:4; Judges 5:17; Isa. 8:23; although the same expression is used five times, Josh. 5:1; 9:1; 12:7; 1 Ch. 26:30, of the region on this side Jordan, by a later usage of

language which seems to have arisen in the Babylonish captivity; [but observe it is so found in Joshua] Similar also is the phrase **עֲבָרָה הַיָּרְדֵּן** the region beyond the Euphrates, Joshua 24:2, 3; 2 Sam. 10:16 1 Ch. 19:16; which is used of provinces on this side, i. e. west of the Euphrates, 1 Ki. 5:4; Ezr. 8:36; Neh. 2:7; (compare Ch. Ezr. 4:10, 16); all of which were written by men living to the east of the Euphrates. [?] Plur. **עֲבָרֹת הַיָּרְדֵּן** the regions beyond the Euphrates, Isa. 7:20.

(2) the opposite region, a region over against, the opposite side, whether there be a valley or whatever else may be between. 1 Sam. 26:13, **וַיַּעֲבֹר דָּוִד הָעֵבֶר** "and David went over to the other side," i. e. a mountain situated opposite. Hence, in opposition to each other, are put **מִהֲעֵבֶר** and **לְעֵבֶר אֲחֵר**, **לְעֵבֶר אֲחֵר** 1 Sam. 14:4; and **מִכָּל עֲבָרָיו** ib. ver. 40; Ex. 28:26. Pl. **מִשְׁנֵי עֲבָרֵיהֶם** on both sides, Ex. 32:15.

(3) with prefixes it often becomes a prep.—(a) **אֶל עֲבָרָה**—(a) to the region beyond, Deu. 30:13.—(β) to the opposite region, Josh. 22:11.—(γ) towards a region, towards, Exod. 28:26. More fully—(δ) **אֶל עֲבָרָיו** towards the region opposite one's face, i. e. right before one (*Bornmarts, gerade vor sich hin*), Eze. 1:9, 12; 10:22. **עַל עֲבָרָה** idem, Ex. 25:37.—(b) **לְעֵבֶר** i. q. **אֶל עֲבָרָה** straight before one, Isa. 47:15.—(c) **מִעֲבָרָה** followed by a genit. and suff. and **לְעֵבֶר**—(a) from the other side, from beyond, after verbs of motion, Josh. 24:3; Zeph. 3:10.—(β) beyond, e. g. **מִעֲבָרָה לַיָּם** beyond the sea, Deut. 30:13; **מִעֲבָרָה לְנַהֲרֵי כוּשׁ** beyond the rivers of Ethiopia, Isa. 18:1.

(4) pr. n. *Eber*—(a) the ancestor of the race of the Hebrews, Gen. 10:24, 25; 11:14, 15 (see my observations on this, *Gesch. d. Hebr. Sprache u. Schrift*. p. 11); hence **עֲבָרָה** Gen. 10:21; and poet. **עֲבָרָה** Nu. 24:24, i. q. **עֲבָרִים** Hebrews; as to the difference between this and Israelites, see under **עֲבָרִי**.—(b) Neh. 12:20.—(c) 1 Ch. 8:12.—(d) 1 Ch. 8:22.—(e) 1 Ch. 5:13.

**עֲבָרָה** Chald. i. q. Hebr. **עֲבָרָה** No. 1, region beyond; hence **עֲבָרָה הַיָּרְדֵּן** the region beyond the Euphrates, according to the Persian manner of speaking, i. e. the region west of the Euphrates, Ezr. 4:10, 11, 16, 20; 5:3; 6:6, 8, 13; 7:21, 25.

**עֲבָרָה** f.—(1) a ferry-boat, or raft, for crossing a river, 2 Sam. 19:19.

(2) 2 Sam. 15:28 כחב כרי, where there is the קרי desert places.

**עֲבָרָה** f. plur. const. **עֲבָרוֹת** also **עֲבָרוֹת** Ps. 7:7].—(1) outpouring of anger (compare the root in

Hithpa.). Job 40:11, עֲבֹרֹת אַפִּי "the outpourings of thy anger." Hence used of *wrath* itself as *poured out*, Isa. 14:6; 10:6; often used of the anger of God, and of punishment sent by God. יוֹם עֲבֹרָה the day of divine wrath, Prov. 11:4; Zeph. 1:15, 18; comp. Prov. 11:23.

(2) ὕψις, *pride, haughtiness*, Uebermuth (see the root Hithpael No. 2), Isa. 16:6; Jerem. 48:30; Ps. 7:7.

עֲבָדוֹן see עֲבָדוֹן.

עֲבְרוֹנָה ("passage," sc. of the sea), [Ebronah], pr. n. of a station of the Israelites, on the shore of the Ælantic gulf, Num. 33:34.

עֲבָרִי pl. עֲבָרִים, עֲבָרִי, f. עֲבָרִיָּה, pl. עֲבָרִיּוֹת, Gentile noun, *Hebrew*. As to the origin of this name, it is derived in the Old Test. itself from the name עֲבָר (which see) [if this be the case there can be no further question about the matter]; it seems, however, to be originally an appellative, from עֲבָר the land beyond the Euphrates; whence עֲבָרִי a stranger come from the other side of the Euphrates, Gen. 14:13, where it is well rendered by the LXX. ὁ περὰντος. This word differs from Israelites (בְּנֵי יִשְׂרָאֵל), in that the latter was the patronymic derived from the ancestor of the people, which was used amongst the nation itself, and there only this was regarded as an appellative, applied by the Canaanites to the Hebrews, as having crossed the Euphrates and immigrating into Canaan; and it was commonly used by foreign nations (compare בְּנֵי עֵינִים and Φοίνικες; *Chemi*, מִצְרַיִם and Αἰγυπτός). Hence Greek and Latin writers only use the name of *Hebrews* (or *Jews*), (see Pausan. i. 6; vi. 24; x. 12; Tac. Hist. v. 1; Josephus, passim) while the writers of the Old Testament only call the Israelites *Hebrews* when foreigners are introduced as speaking, Gen. 39:14, 17; 41:12; Exod. 1:16; 2:6; 1 Sam. 4:6, 9; 13:19; 14:11; 29:3, or when the Israelites themselves speak of themselves to foreigners, Gen. 40:15; Ex. 1:19; 2:7; 3:18; 5:3; 7:16; 9:1, 13; Jon. 1:9; or when used in opposition to other nations, Gen. 43:32; Ex. 1:15; 2:11, 13; 21:2; Deu. 15:12 (compare Jerem. 34:9, 14); 1 Sam. 13:3, 7 (where there is a paronomasia in עֲבָרִים עֲבָרִי); 14:21. As to what others have imagined, that Israelites was a *sacred name*, while that of Hebrews was for common use, it is without foundation, and is repugnant to the Old Test. usage. (I have made more remarks on this noun in Gesch. d. Hebr. Sprache v. Schr. p. 9—12.)

[('s) *Ibri*, pr. n. m. 1 Ch. 24:27.]

עֲבָרִים ("regions beyond"), [Abarim], pr. n. Jer. 22:20; fully עֲבָרֵי הַיַּרְדֵּן Nu. 27:12; Deu. 32:49 and עֲבָרֵי הַיַּרְדֵּן Num. 33:47, 48, pr. n. of a mountainous region situated beyond Jordan, opposite Jericho, where Mount Nebo (see נֶבֹּ) is a prominent summit.

עֲבֹשׁ ἄπ. λεγόμεν. Joel 1:17, used of seed which, by too much *heat* when under ground, WASTES AWAY, DECAYS, *æstu vanescit*, to use the term which Pliny has appropriated to this matter (H. N. xiv. 24); Germ. verbummen. With this agrees Ch. עֲבֹשׁ prop. to rot, specially used of seeds perishing in the earth (see Buxtorf, Lex. Chald. p. 1642; Bochart, Hieroz. ii. 471). That a word signifying to rot may also be so wide in use as to be applied to seed, *æstu vanescens*, is shewn by the Gr. ὑθόμεναι, Hesiod. Scut. Herc.

153. Abulwalid compares Arab. عَيْس i. e. يس to dry up.

עֲבַת not used in Kal, TO BE INTERWOVEN, INTERTWINED, kindred to the roots עָבַת, עָבַת.

PIEL, to twist, to pervert, Micah 7:3. Hence—

עֲבַת f. עֲבַתָּה adj. *interwoven*, used of trees with thick foliage, Eze. 6:13; 20:28; Lev. 23:40. (Syr. with the letter Tet حَبَّأ id.)

עֲבַת plur. עֲבַתִּים and עֲבַתוֹת subst. com. (fem. Jud. 15:14), *something interwoven, intertined*; hence—

(1) a rope, Jud. 15:13, 14; pl. bonds, Ps. 1:3, Eze. 3:25; 4:8.

(2) a braid, wreath, of small rods woven together, Exod. 28:24; מַעֲשֵׂה עֲבַת wreathen work, Exod. 28:14.

(3) a branch with thick foliage, Eze. 19:11; 31:3, 10, 14.

עֲנֵב fut. יַעֲנֵב. The native power is that of *breathing* and *blowing*, i. q. cogn. אָנַח No. 1; whence עֲנֵב a pipe, which is blown. This is also applied to the more violent affections of the mind, especially love between the sexes; TO LOVE, especially licentiously and voluptuously; followed by an acc. and על Ezek. 23:5, seq. Part. עֲנֵבִים lovers, Jer. 4:30. (Cogn. אָנַח ἀγαπάω. Arab. عَجِب IV. to please any one (used of a thing); Conj. I. to be glad, to wonder; also, to be pleasant, agreeable.) Hence עֲנֵב, and the two nouns which follow.

עֲנֵבִים m. pl. *oleasures, delights*; Eze. 31:31

עֲנִיּוֹת "a pleasant song." Specially things which please God. (Arab. عجب the grace or good pleasure of God.) Ezek. 33:31, עֲנִיּוֹת בְּפִיהֶם "for with their mouth they do what is pleasing to God (opp. to), but their heart follows after gain."

עֲנִיּוֹת or עֲנִיּוֹת f. immodest love, Eze. 23:11.

עֲנִיּוֹת and עֲנִיּוֹת — (1 Ki. 19:6; Eze. 4:12), fem. a cake baked under hot cinders, such as the Orientals are still accustomed to make, especially when on a journey, or in haste; see Rosenm. Morgenland, i. p. 63; עֲנִיּוֹת רָצָפִים a cake baked on hot stones, 1 Kings 19:6; עֲנִיּוֹת חֲצוֹת unleavened cakes, Exod. 12:39. (Arab. عجة a cake made with eggs, baked in a pan). Root ענן which see.

עֲנִיּוֹת masc. adj. gyrating, wheeling, flying in circles, from the root ענר, which see. It is—(a) epith. of the swallow, Isa. 38:14, עֲנִיּוֹת "like a swallow wheeling in circles" [chirping, chattering, twittering, is the meaning given in Thes.] (LXX. omit עֲנִיּוֹת; Syr. render, chattering swallow).—(b) poet. for the swallow itself, Jer. 8:7. Compare עֲנִיּוֹת, the etymology of which is very similar. Bochart (Hieroz. ii. 68, seq.) regards the word עֲנִיּוֹת as signifying the crane; but his arguments have but little weight. This meaning is principally refuted by the passage referred to in Isaiah, which Bochart renders "as the swallow, and as the crane," a sense which would have been expressed by עֲנִיּוֹת וְעֲנִיּוֹת. Both words being without the article clearly shews that the first is a substantive, and the second its epithet; compare עֲנִיּוֹת Isa. 16:2; עֲנִיּוֹת עֲנִיּוֹת 29:5; עֲנִיּוֹת שׁוֹמֵר 30:28. Compare page ccxii, B.

עֲנִיּוֹת m. a ring, specially an earring, Ezek. 16:12; Nu. 31:50. From the root—

עֲנִיּוֹת i. q. עָנַל TO ROLL, TO REVOLVE; Syr. Pael id. Comp. Arab. عجل to hasten, to hurry. Hence עֲנִיּוֹת, עֲנִיּוֹת, and the five nouns which follow.

עֲנִיּוֹת f. עֲנִיּוֹת adj. round, 1 Ki. 7:23, seqq.

עֲנִיּוֹת m. with suff. עֲנִיּוֹת; pl. const. עֲנִיּוֹת, and—

עֲנִיּוֹת f.—(1) a calf, prop. one of the first year, Levit. 9:3; Mic. 6:6 (comp. Maimonid. de Sacrif. i. § 14); but it is also very often—

(2) a bullock, steer, heifer; used of a heifer broken in to work, Hos. 10:11; giving milk, Isa. 7:21; yoked to the plough, Jud. 14:18; of three years' old, Gen. 15:9. And such a heifer (prop. one of the

third year) not broken in, unaccustomed to the yoke (comp. Hos. 10:11; Jer. 31:18; Plin. viii. 4, 5), was rightly understood by the LXX., Vulg., Targ., in the words עֲנִיּוֹת שְׁלֵשָׁה Isa. 15:5; Jer. 48:34. Metaph. עֲנִיּוֹת bullocks of the peoples, used for leaders of the peoples, Ps. 68:31; compare עֲנִיּוֹת. (Arab. عجل, Syr. عجل id. Aeth. ለገል: a calf, a whelp, and even an infant; see Bochart, Hieroz. i. page 273, seqq.)

עֲנִיּוֹת [Eglah], pr. name of one of the wives of David, 2 Sa. 3:5; 1 Ch. 3:3.

עֲנִיּוֹת with suff. עֲנִיּוֹת f. a wagon, a chariot (so called from rolling, wheeling), Genesis 45:19, seqq.; specially a wagon, 1 Sa. 6:7, seqq.; an ox-cart, Isa. 28:27, 28; a military car, Psalm 46:10. (Syriac عجل, Arab. عجل id.)

עֲנִיּוֹת (q. d. "vitulinus"), [Eglon], pr. n.—(1) of a king of Moab, Jud. 3:12.—(2) of a town in the lower country of the tribe of Judah, formerly a royal city of the Canaanites, Josh. 10:3; 12:12; 15:39 [prob. now 'Ajlan, عجل Rob. ii. 392].

עֲנִיּוֹת TO BE SAD, TO GRIEVE, followed by ל on account of any one, Job 30:25. See עֲנִיּוֹת No. 3.

עֲנִיּוֹת only in Niph. according to the Ch. use, TO BE SHUT UP, TO REMAIN SHUT UP. Ruth 1:13, הֲלֹא תִעָנֶה "would ye therefore shut yourselves up?" for תִּעָנֶה, compare Isa. 60:4. LXX. κατασθῆσθαι. According to Kimchi עֲנִיּוֹת is a woman who remains at home, and lives without a husband.

עֲנִיּוֹת an unused root, of nearly the same signification as the kindred עָנַל to roll, to roll oneself, to turn round. Hence עֲנִיּוֹת (epith. of the swallow) revolving, flying in circles. Arab. عجل to fold up, to bend together, e. g. the neck of a camel. V. to roll up together. VIII. to wrap round with a turban. From the idea of folding comes also the signification of Conj. I. to return, to escape, to his accustomed place (as a camel), whence Bochart (Hieroz. II. p. 80) supposes that the Heb. עֲנִיּוֹת signifies a migratory (bird), but the explanation already given is to be preferred. [In Thes. the signification assigned to this verb is that of to chatter, and so also the derivative.]

עָנַל m. (from the root עָנַל to pass over, to go on)—(A) subst.—(1) pr. passing, progress, (in space), then duration (of time). Hence עָנַל perpetuity of time



*eternity*, i. q. **עולם אָבִיר** perpetual father (of his country), [?] **Isa. 9:5** [Christ]. **עַד** **Hab. 3:6**, and **הָרִי עַד** **Gen. 49:26**; eternal mountains, those which are to endure continually. **עַד** **Psa. 9:19**; **19:10**; more fully **עַד וְעַד** **Ps. 9:6**; **עַד** **Psa. 10:16**; **21:5**; **45:7**; **עַד־עַד** **Ps. 83:18**; **עַד־עוֹלָמִי עַד** **Isa. 45:17**; for ever.

(2) *prey, spoil* (see the root No. 2, Ch. עָרַי, עָרָה, *prey, spoil*), Gen. 49:27; Zeph. 3:8; Isa. 33:23.

(B) prep. poet. עָרִי (like עָלִי, עָלִי, with suff. עָרִי, עָרִי, also עָרִיכֶם (the Kametz being retained which is unusual), Job 32:12; once עָרִיכֶם for עָרִיכֶם 2 Ki. 9:18.

(1) *while so long as*, זַע (wātrenb). 2 Ki. 9:22, אִיזְכָּרְךָ עַד יְנִיזְכָּרְךָ "so long as the whoredoms of Jezebel (continue)." 1 Ki. 18:45, עַד כֹּה וְעַד כֹּה "while so and while so (it was done)," i.e. meanwhile, gradually, little by little. Job 20:5, עַד רִנֵּה "during a moment." Followed by inf. Jud. 3:26, עַד־הִתְמַהֲמָהּם "while they waited."

(2) *to, even to* some certain limit. It is used—

(a) prop. of space (from the signification of passing on), as הַנָּהָר הַגָּדוֹל *even to the great river*, Deut. 1:7; דָּן *even to the town of Dan*, Gen. 14:14. In opposition to one another are used, מִן...עַד... *from...to* (see *מן* No. 3, let. β), and where there are many terms, and a transition from one to another עַד...עַד...עַד...עַד... *even to, even to, even to*, Ezr. 9:4; Esth. 4:2; hence לְמַרְחֹק *even to afar off*, Ezr. 3:13; 2 Chron. 26:15 (compare עַד מַרְחֹק Isa. 57:9); once עַד אֵלֵיהֶם *even to them*, 2 Ki. 9:20. The particle אֵל signifies nothing but motion and direction *towards* some limit. עַד on the contrary implies an actual arrival *quite to* such a limit; e. g. בּוֹא עַד (see *בוא* No. 2, c.); וְנָגַע עַד *to attain unto*, Job 4:5; וְנִצָּח עַד Job 11:7; וְנִגַּשׁ עַד Jud. 9:52; but this distinction is not always observed, as is clearly shewn by the phrases הִתְבּוֹנֵן עַד *to attend to*, Job 32:12; 38:18 (in other places followed by אֵל, אֶל); הִתְבּוֹנֵן עַד Num. 23:18. הִזָּה עַד לְדָבָר הַזֶּה Ezr. 10:14; “with regard to this thing.” Followed by inf. *even until* (anything comes to pass), Num. 32:13; in the later Hebrew עַד Ezr. 10:14; 1 Chron. 5:9.

(b) of *time*. עַד הַיּוֹם הַזֶּה even unto this day, i. e. (the limit being included; as to the distinction of the particles *حتى* = *עד* and *الى*, the former of which includes the limit, the latter excludes it, compare De Sacy, Gramm. Arab. I. § 830, No. 3); *even this day, even now*, Gen. 26:33; 32:33. עַד הַיּוֹם until the

morning, Jud. 6:31; עַד הָעֶרֶב *until the evening*, Lev 15:5; poet. עַד עָרִי Ps. 104:23. Often followed by adverbs of time; as עַד אֲנֶה, עַד־כִּי *until when* i. e. how long? (see אֲנֶה, כִּי, מָה, מָתַי) עַד הֵנָּה (*cont.* עַדְנָה) עַד עַתָּה, עַד עַתָּה *hitherto* (see הֵנָּה, כֵּן, עַתָּה) עַד עַתָּה *until (there is) none (or nothing)*: see בָּלִי, בְּלִי.

(c) used of *degree*, especially with reference to a greater, and also to the highest, עַד מְאֹד, עַד מְאֹד even to the highest degree, i. e. exceedingly; עַד מְהֵרָה unto the (greatest) haste, i. e. very fast; עַד מְעִלָּה unto the highest degree, i. e. exceedingly (see מַעַל No. II.); עַד אֵין מִסָּפֶר until there is no number-  
ing, Psalm 40:13 (compare עַד לֹא־י 2 Ch. 36:16); עַד אֵין מִסָּפֶר until there is no place left, Isa. 5:8. Hence *even, aileo*, Num. 8:4, and, with a negative particle following, *not even*. עַד אֵין...לֹא not even one, Jud. 4:16; 2 Sam. 17:22; Hag. 2:19, עַד הִנֵּן, נִשְׂאָה לֹא נִשְׂאָה "even the vine and the fig-tree... bear no fruit," Job 25:5. Also its use is singular in comparisons, when it is properly, to attain *even unto* another who is distinguished in any thing (*bis zu dem Grade wie*), 1 Ch. 4:27, "but their family did not multiply יְהוּדָה עַד בְּנֵי יְהוּדָה up to the children of Judah," i. e. like the children of Judah; Nah. 1:10, עַד סִירִּים נִבְּכִים "they are woven together, *even as* thorns," i. e. like thorns. Compare בּוֹא No. 2, c.

(C) Conj.—(1) *while* (compare B, 1), followed by a pret. 1 Sa. 14:19; followed by a fut. Job 8:21; part. ib. 1:18, compare 16, 17. עַד יָבֹא id. Cant. 1:18; עַד יָבֹא Prov. 8:26; and עַד יָבֹא Ecc. 12:1, 2, 6, “while (there was) not,” i. q. בְּפָנָיו before that; Syr. حَتَّى Matt. 1:18, for the Gr. *πριν*.

(2) *until, so long as*, used of a limit of time (compare letter B, 2, *b*), followed by a pret. Josh. 2:22, עַד שֶׁבָּאוּ הַרְוֹסִים "until the pursuers returned;" Eze. 39:15; followed by a fut. Gen. 38:11; Hos. 10:12. More fully עַד אֵשֶׁר until that, followed by a pret. Deut. 2:14; Jud. 4:24; followed by a fut. Nu. 11:20; Hos. 5:15; עַד עַד Cant. 3:4; Jud. 5:7; עַד עַד id. Gen. 26:13; עַד אֵשֶׁר Gen. 24:19; Isa. 30:17; עַד אֵשֶׁר Gen. 28:15; Num. 32:17; Isa. 6:11. The limit of time itself (not the interval of time up to the limit) is signified in these words, 1 Sam. 1:22, עַד יִבְרֶא הַנֶּגֶר וְהִבִּיאֹתִי "until the child be weaned [then] I will bring him," for, when he shall have been weaned; compare Ch. עַד אֶרְצֵי and the idiom of the south and west of Germany, bis Sonntag reife ich, i. e. on next Sunday itself. There is properly an ellipsis in these examples, which may be thus explained, "until when the child be weaned the shall



(1) *the congregation* of the Israelites, fully *עדת ישראל* Ex. 12:3; *עדת בני ישראל* 16:1, 2, 9; *עדת יהוה* the congregation of Jehovah, Num. 27:17; and *κατ' ἐκκλησίαν* *העדה* Lev. 4:15. LXX. *συναγωγή*.

(2) *a private domestic meeting, a family*, Job 16:7; 15:34; and in a bad sense, *a crowd* (of wicked men), Nu. 16:5; Ps. 22:17.

(3) *a swarm* (of bees), Jud. 14:8.

II. *עדה* f. (from the root *עוד*) with Tzere impure, pl. *עדות*.

(1) *something that testifies*, Gen. 31:52.

(2) *testimony*, Gen. 21:30.

(3) *a precept* (of God), Ps. 119:22, 24, 59, 79, 138, 146, 168.

*עדה* f. only pl. *עדים* i. q. Arab. *عدّة* an appointed time, specially the monthly courses of women (see the root *עדר*). Isa. 64:5; *בְּגָד עֲדִים* "a menstruous cloth." Arab. *عد* Conj. VIII. to menstruate.

*עדי* & *עדוא* ("timely"). [*Iddo*], pr. n. — (1) of a prophet and writer, 2 Ch. 12:15; 13:22. — (2) of the grandfather of Zechariah the prophet, Zech. 1:1, 7; Ezr. 5:1; 6:14; Neh. 12:4, 16.

*עדות* f. — (1) i. q. *עדה* No. 3, *a precept* (of God), most frequently in pl. *עדות* (*edwoth*), inflected in the Aramaean manner (like *מִלְכֵי*, pl. *מִלְכִּין*). Ps. 119:14, 36, 99; Neh. 9:34.

(2) *law*, i. q. *תורה*, especially used of the decalogue, Ex. 25:21; 16:34; 2 Ki. 11:12. *אֲרוֹן הָעֲדוּת* the ark of the law, Ex. 25:22. *אֹהֶל הָעֲדוּת* the tent of the law, Nu. 9:15; 17:23; 18:2 [of *witness*, Eng. Vers. see Acts 7:44]. Used also of the holy *rites*, Psa. 122:4.

(3) *revelation*, hence *a revealed psalm*, Psa. 60:1; 80:1; inasmuch as the authors of the Psalms considered them as revealed: [as of course all Scripture is; the Psalms are quoted with the words, "the Holy Ghost saith," Hebrews 3:7], (Psa. 40:7; 60:8; 62:12; 81:7). Others consider it to mean *a lyric poem*, one to be sung to the lyre, as if from *עַד* i. q. Arab. *عد* lyre.

*עדי* (from the root *עדה*) in pause *עֲדִי*, with suff. *עֲדִי* m. — (1) *age*, Psa. 103:5 (Targ. old age); opp. *עָדִים*; see the root No. 1; compare *עַד* A, 1.

(2) *ornament* (see the root No. 3), Ex. 33:4, 6; Jer. 4:30. *עֲדֵי עֲדִים* most splendid ornament, Eze. 16:7. Used of the ornaments of a horse, *trappings*, Ps. 32:9.

[Note. Many attribute to this word the signification of *mouth*.]

*עֲדִיאל* ("ornament of God"), [*Adiel*], pr. n. m. — (1) 1 Ch. 4:36. — (2) 1 Ch. 9:12. — (3) 1 Ch. 27:25.

*עֲדִיָּה* ("whom Jehovah adorned"), [*Adaiah*], pr. n. m. — (1) the grandfather of king Josiah, 2 Ki. 22:1. — (2) 1 Ch. 9:12; Neh. 11:12. — (3) 1 Chron. 8:21. — (4) Ezr. 10:29. — (5) Ezr. 10:39; Neh. 11:5 for which there is *עֲדִיָּהוּ* 2 Ch. 23:1.

*עֲדִין* adj. *soft, delicate*, Isa. 47:8. The words are very difficult, and perhaps corrupted in 2 Sam. 23:8; *הוּא עֲדִינוּ הַנִּיב* (כִּנְיָב) for which the author of the Chronicles, 1 Ch. 11:11, has given, *הוּא עֲדִיר אֵת הַנִּיתוּ* "he lifted up his spear." Vulg. renders *ipse est quasi tenerimus ligni vermiculus*. Jo. Simcais, *percussio ejus hastā suā (fuit) in octingentos etc.*; comparing *עֲדִין* Conj. II. to smite with a pointed weapon, see below *עֲדִין*. I prefer rendering *עֲדִין* by *vibration* (das Schwingen, Schwenken der Ränge); from the root *עֲדִן* to be soft, pliant (*stwant*).

(2) [*Adin*] pr. n. m. Ezr. 2:15; Neh. 7:20.

*עֲדִינָא* ("slender," "pliant," Germ. *schwacht*), [*Adina*], pr. n. of one of David's captains, 1 Chron. 11:42.

*עֲדִיתַיִם* ("twofold ornament," ["twofold prey"]), [*Adithaim*], pr. n. of a town in the tribe of Judah, Josh. 15:36.

*עֲדָל* an unused root; Arab. *to be just, equitable*; whence —

*עֲדָלִי* (for *עֲדָלִיָּה* "justice of God"), [*Adlai*], pr. n. m., 1 Ch. 27:29; and —

*עֲדָלָם* ("the justice of the people," for *עַד לָעָם*; according to Jo. Simonis, compounded of *עַד* comp. *עַד* a hiding place; and *עָלַם* to hide), [*Adullam*], pr. n. of a city in the plain country of Judah; formerly a royal city of the Canaanites, fortified by Rehoboam, Josh. 12:15; 15:35; Mic. 1:15; Neh. 11:30. LXX. Ὀδωλλάμ. Near it was *מְעֵת עֲדָלָם* the cave of Adullam, 1 Sam. 22:1; 2 Sam. 23:13; Gent. noun, *עֲדָלָמִי* Gen. 38:1, 12.

*עֲדָן* a root not used in Kal, which appears to have had the signification of softness, laxity; Arab. *عَدَن* V. to be flexible, to vacillate. *عَدَن* softness, laxity

languor, **עֵדָן** a cane, or reed, a tall rod (pr. vacillating, vibrating in the air); comp. above **עֵדָן** Gr. *ἀδινός*, which Jo. Simonis compares, is plainly not connected with this stock.

**HITHPAEL**, pr. *to conduct oneself softly*, i. e. to live sumptuously, delicately, Neh. 9:25.

Derived nouns, **עֵדָן**, **עֵדָן**, **עֵדָן**, **עֵדָן**, and the pr. n. **עֵדָן**, **עֵדָן**.

**עֵדָן** m.—(1) *delight, pleasure*; Gr. *ἡδονή*, Syr.

**עֵדָן** only in plur. Ps. 36:9; 2 Sa. 1:24.

(2) [*Eden*], pr. n. of a pleasant country in Asia (the site of which is described Gen. 2:10—14), in which was the garden where the first created human beings were placed, Gen. 2:8, 10; 4:16; hence **עֵדֶן** the garden of Eden, 2:15; 3:23, 24; Joel 2:3; Isa. 51:3; Eze. 31:9, 16. The various opinions as to the locality of the terrestrial paradise are stated and discussed by Rosenmüller, *Bibl. Alterthumskunde*, vol. i. p. 172, seqq.; Schulthess, *d. Paradies*. Zurich, 1816, oct.

**עֵדָן** ("pleasantness"), [*Eden*], pr. n. of a district of Mesopotamia or Assyria, 2 Ki. 19:12; Isaiah 37:12; Eze. 27:23. It is different from **עֵדֶן**, see page cxviii, A.

**עֵדָן** **עֵדָן** contr. for **עֵדָן עַדְהָנָה** *till now, hitherto*, Ecc. 4:2, 3.

**עֵדָן** m. Chald.—(1) *time*; Syriac **عَدْن**, Arabic **عَدْن** id.; from the root **עֵדָן** Dan. 2:8, seq.; 3:5, 15; 7:12.

(2) specially *a year*, Dan. 4:13, 20, 22, 29; 7:25, **עֵדָן עֵדָן** "during a year, (two) years, and the half of a year;" i. e. during three years and a half; comp. Josephus, *Bellum Jud.* i. 1. See **עֵדָן** No. 2, and **עֵדָן** No. 4.

**עֵדָן** ("pleasure"), [*Adna*], pr. n. m. Ezra 10:30.

**עֵדָן** (id.), [*Adnah*], pr. n. m.—(1) 1 Ch. 12:20 [this is **עֵדָן**].—(2) 2 Ch. 17:14.

**עֵדָן** f. *pleasure*, Gen. 18:12.

**עֵדָדָה** (Syr. "festival"), [*Adadah*], pr. n. of a town in the southern part of the tribe of Judah, Josh. 15:22.

**עֵדָדָה** TO BE REDUNDANT, ABUNDANT, prop. used of full and ample garments and curtains, and curtains hanging down; hence *to be over and above*, used of food, Ex. 16:23; of money, Lev. 25:27; of men, Nu. 3:46, 48, 49.

**HIPHIL**, *to collect*, or *have what is over and above*, Exod. 16:18. (Arab. **عَدَف** to give what is over and above, too much; Conj. IV. to loosen a veil.)

I. **עֵדָדָה** not used in Kal; Arabic **عَدَر** to desert perfidiously; III. to desert.

**NIPHAL** **נִעְדָר**—(1) TO BE LEFT BEHIND, TO REMAIN, 2 Sa. 17:22.

(2) *to be wanting, lacking*, 1 Sam. 30:19. Isa. 40:26; 59:15.

**PIEL** **עֵדָר** *to suffer anything to be wanting*, Ki. 5:7.

[This and the following are blended in Thes. !]

II. **עֵדָר**—(1) TO SET IN ORDER, TO ARRANGE, TO DISPOSE, as an army in battle array, 1 Ch. 12:38. With the word for battle omitted, verse 33. Hence **עֵדָר**.

(2) From the Chaldee usage, *to weed*, Isa. 5:6; 7:25 (Syriac **عَدَر** a plough); whence **עֵדָר** a hoe. Hence—

**עֵדָר** m.—(1) with suff. **עֵדָרִי** a flock, Gen. 29:2, 3, 8, and so frequently; **עֵדָרִי** a flock of Jehovah, a name for the people of Israel, Jer. 13:17.

(2) [*Eder*], pr. n.—(a) of a town in the south of the tribe of Judah, Josh. 15:21.—(b) m. 1 Chron. 23:23; 24:30; compare **עֵדָר** p. ccccxlvii, B.

**עֵדָר** ("flock"), [*Ader*], pr. n. m. 1 Ch. 8:15.

**עֵדָרִיאֵל** ("flock of God"), [*Adriel*], pr. n. of a son-in-law of King Saul, 1 Sa. 18:19; 2 Sa. 21:8.

**עֵדָש** an unused root, Arabic **عَدَس** to tend a flock. Hence is derived—

**עֵדָש** or **עֵדָש** only plur. **עֵדָשִׁים** *lentiles*, chiefly used as food for the poor, Gen. 25:34; 2 Sa. 17:28; 23:11; Eze. 4:9. (Arabic **عَدَس** idem.) See Celsii Hieroh. ii. p. 104, seqq.

**עֵבָא** [*Ava*], 2 Ki. 17:24; see **עֵבָה**.

**עֵבָה** not used in Kal, i. q. **עֵבָה** No. 3, TO WRAP ROUND, TO COVER WITH DARKNESS.

**HIPHIL**, *to cover with darkness*; metaph. to render ignoble, to treat with indignity; Lam. 2:1, "how hath the Lord in his anger covered the daughter of Zion with darkness;" LXX. *ἐγνόφωσεν*. (Syr. Aph. to obscure, but Pael **عَب** metaph. to condemn, to treat with indignity, **عَاب** Med. Ye, to disgrace.)

Derivative, **עֵבָה** No. II. a cloud (Chald. and Zab **عَبَا** id.)

**עובל** ("stripped," "bare of leaves"), [*Obal*], pr. n. of a nation and country of Joktanite Arabs [Gen. 10:28], called in the Samaritan copy and 1 Ch. 1:22, **עובל**. The situation is wholly uncertain: Bochart (*Phaleg*, ii. 23) understands them to be the Avalites, on the shores of Æthiopia; but it seems that Joktanites should be sought for in Arabia itself. Far less can this word be identified with Gobilitis, in Idumæa, which is **גובל**.

**עור**—(1) prop. TO GO IN A CIRCLE, like the kindred roots **חגג**, **הגג**; Arab. **عرج** Med. Kesra, to be curved, II. to bend, to curve. Hence **ענה** **ענה** a round of cake, like **ענה**, from **ענה**.

(2) denom. from **ענה**, to bake bread, or cake, *Ese*. 4:12.

**עוג** (perhaps contr. for **ענג**, **ענג** i.e. "in stature, long necked," "gigantic," compare **ענג**), [*Og*], pr. n. of a king of Bashan, celebrated for his great size. Num. 21:33; 32:33; Deut. 3:1.

**עוגב** m. Gen. 4:21; Job 21:12; 30:31, and **ענגב** Ps. 150:4 (where many MSS. and printed editions have **ענגב**, *tibia, fistula, syrinx, pipe, reed*, as rightly given by the Hebrew interpreters. Targ. **ענגב** a pipe (Syr. **ܐܢܒܐ**, Zab. **ܐܢܒܐ**; whence *ambubaja*, i.e. *tibicina*, Hor.); Jerome, *organon*, i.e. a double or manifold pipe, an instrument composed of many pipes. In Dan. 3:5, 10, 15, the Hebrew translator uses it for the Chald. **ܐܢܒܐ**, which see. The root is **ענגב**, probably with the primary signification of *breathing, blowing*.

**עור**—(1) i. q. Arab. **عاد** Med. Waw, TO TURN BACK, TO RETURN (the verbs **אור** No. 1, and **חור**, see Piel, are nearly connected); then TO REPEAT, TO DO OVER AGAIN (compare **עורב**); whence inf. absol. **עור** adv. again, yet (which see).

(2) to say again and again, to witness, to exhort, in Kal once, Lam. 2:13 כתיב, see Hiphil.

PIEL **עור** to surround, Ps. 119:61. (Æth. **ዐዋድ**: to go round, ለዐድ: to make go round, i.e. to surround.)

HIPHIL **עור**.—(1) causat. to take as a witness, to call any one to witness, Isa. 8:2; Jer. 32:10, 25, 44; hence to call as witness, to invoke, followed by **א** against any one, Deu. 4:26; 30:19; 31:28.

(2) i. q. Kal; hence to testify, to bear witness, absol. Am. 3:13; Mal. 2:14, followed by an acc. against any one. 1 Ki. 21:10, 13, and in a good sense for any one, i.e., to praise him, Job 29:11 (compare *υαυρησι*, Luke 4:22). Hence—(a) to obtest, i.e.

to affirm solemnly, to affirm, calling God to witness, followed by **א** of pers. Gen. 43:3, **האיש לאמר** "the man did solemnly affirm unto us;" Deut. 8:19; 32:46; 1 Ki. 2:42; Zec. 3:6.—

(b) to admonish solemnly, especially Jehovah a people, followed by an acc. of pers. Lam. 2:13; **א** Ps. 50:7; 81:9; 2 Ki. 17:13; **על** Jer. 6:10; especially to chastise, to chide (compare **עיר**), Neh. 13:15, 21.

—(c) solemnly to enjoin on any one a precept or law; hence used of any law given by God (see **ערה** No. 3, and **עדות**), 2 Ki. 17:15, **את עדותיו אשר העיד בם**, "his precepts, which he had given them;" Neh. 9:34; 1 Sam. 8:9.

HOPHAL **הוער** to be declared, shewn, Ex. 21:29.

PIEL **עור** (which some incorrectly take as from the root **עור**) pr. to restore, to confirm, Ps. 146:9; 147:6.

HITHPALEL, to set oneself up, to stand upright, Ps. 20:9. LXX. *ανωρθωθημεν*.

Derived nouns, **עור**, **ערה**, **עדות**, **עוריה** [pr. n. **עוריה**] and—

**עור**, sometimes (according to the Masora twelve times, e.g., Gen. 8:22; Jer. 13:27, etc.), **עד** prop. inf. absol. of the verb **עור** going over again, repeating. Always an adv.

(1) again, yet again, Gen. 4:25; 8:21; 24:20, Jud. 13:8; Hos. 1:6.

(2) again and again, repeatedly (*zu wiederholten Malen, immer von Neuem*, so that an action hardly intermitted, is repeatedly begun anew; often incorrectly rendered, continually, without intermission). Gen. 46:29, **וַיִּבְכֶּה עַל צַוְאוֹתָיו עוֹד**, "and he wept on his neck again and again," i.e. so that the tears burst out again and again. Ruth 1:14; Psa. 84:5, "blessed are those who dwell in thy house **עוֹד יִהְיוּ לְלֹד** they will praise thee again and again," (i.e. daily; well explained by Kimchi **כְּלֵי־הַיָּמִים**, Jerem. 2:9; Hosea 12:1.

(3) more, further, besides, Isa. 5:4; Ecc. 3:16; Jud. 20:25; Gen. 7:4; 8:10; 29:7.

(4) as yet, yet, still. Gen. 29:7, "it is yet high day," Num. 11:33; and so very frequently; also, *yet more, still more*. Prov. 9:9, "give to a wise man **וְיָחִיבֶם עוֹד** and he will become yet wiser;" with suff. **עוֹדִי** (see below); as yet I (am, was), Joshua 14:11; 1 Sa. 20:14; **עוֹדֶךָ** as yet thou, Gen. 46:30; **עוֹדֶנִּי** Gen. 18:22; 43:27, 28; 1 Ki. 1:14, 22; **עוֹדֶם** Ex. 4:18; once **עוֹד הֵם** Isa. 65:24. With suff. plur. once, Lam. 4:17 **קרי עֵינֵינוּ**, "as yet our eyes languish." The suffix is redundant, and seems to have been introduced on account of the



rhythm, in כתיב it is written עורִינָה (an Aram. form for עורִינִי) on account of the similar ending in the word חֲכָלִינָה.

With prefixes—(1) בָּעוֹר, בָּעוֹר—(a) *while, while yet, in the time when yet* (it was or is), (opp. to בָּרָחָם). 2 Sa. 12:22, בָּעוֹר הַיָּלֵד חַי “while the child yet lived.” Jer. 15:9, בָּעוֹר יוֹכֵם “while it is yet day.” Psalm 104:33, בָּעוֹר “whilst yet I (live).” Ps. 146:2.—(b) *within yet*—Gen. 40:13, בָּעוֹר שְׁלֹשַׁת יָמִים “within yet three days.” Isaiah 7:8. Compare אָ A, No. 3.

(2) מֵעוֹר *from as yet, ex quo, ever since*. מֵעוֹרִי ever since I was, Gen. 48:15. Nu. 22:30, עַד מֵעוֹרְךָ הַזֶּה “from the time that thou wast unto this day.”

עוֹד Ch. yet, Dan. 4:28.

עוֹדֵר (for מְעוֹדֵר “restoring,” “setting up”), [Oded], pr. n.—(1) of the father of Azariah the prophet, 2 Chron. 15:1, 8.—(2) of another prophet, 2 Ch. 28:9.

עָוָה—(1) i. q. Arab. عَوَى TO BEND, TO CURVE, TO TWIST, TO DISTORT (cogn. root אָוָה), see Niph. Pi. Hiph.

(2) *to act perversely, to sin* (compare חָבַל No. II. 2), Daniel 9:5; followed by עַל of pers. Esth. 1:16. (Arab. عَوَى to err, to be led astray.)

NIPHAL—(1) *to be distorted, to writhe, with pains and spasms, like a parturient woman*. Isaiah 21:3, נִעְוִיתִי מִשְׁמַע “I writhe, so that I cannot hear,” also *to be bowed, to be depressed by calamities*, Ps. 38:7.

(2) *to be perverse*. Proverbs 12:8, גֵּעוּהָ לֵב “(a man) perverse of heart.” 1 Sam. 20:30, בֶּן נִעְוֵת הַמְּרִדָּה “thou son of the perverse rebellious (woman),” i. e. of a perverse rebellious mother.

PIEL, *to pervert, to subvert, to overturn*. Isaiah 24:1, עָוָה פָּנֶיהָ “he subverteth the face thereof” (of the earth). Lam. 3:9, נִחְיָבוֹתִי עָוָה “he has subverted my ways.” Compare הִפְסֵד.

HIPHAL, *to make crooked, to pervert, as to pervert right*, Job 33:27; *to pervert one's way, i. e. course of action, i. e. to act perversely*, Jerem. 3:21; then by the omission of הִפְסֵד *to act perversely*, 2 Sa. 7:14; 19:20; 24:17.

Derived nouns, עָוָה, עָוָה, עָוָה, עָוָה, עָוָה, עָוָה, Chald. עָוָה, and the pr. n. עָוָה, עָוָה, עָוָה, עָוָה.

עָוָה (i. q. עָוָה “overturning,” unless indeed it should be so read), 2 Ki. 18:34; 19:13; Isa. 37:13; and עָוָה 2 Kings 17:24; [Iva], pr. n. of a city under the dominion of the Assyrians, from which colonies

were brought to Samaria. Gent. noun, pl. עָוָה a Ki 17:31; but see as to other nations of the same name below under עָוָה. Some compare with this *Avatha*, a city of Phœnicia (see Relandi *Palæstina*, p. 232, 233).

עָוָה f. *overturning*, Eze. 21:32; see עָוָה Pi.

עָוָה see עָוָה.

עָוָה see עָוָה strength.

עָוָה Arab. عَانَ Med. Waw, TO FLEE FOR REFUGE, (kindred roots are עָוָה, עָוָה), followed by אָ to any one, Isa. 30:2.

HIPHAL, causat. *to cause to flee, i. e. to set any thing in safety* (Germ. seine Habe flüchten), Ex. 9:19, and without an acc. *to set one's own things in safety*, Isa. 10:31; Jer. 4:6; 6:1.

עָוָה an unused root (cogn. עָוָה, עָוָה), prop. to impress, to immerse, to engrave. Hence עָוָה a style. Arabic غاط to impress, to immerse, to imprint, as feet into the sand; also, to dig. II. to swallow down great morsels. VI. to dip one another into the water.

عَوَا soft sandy ground, irrigated with water, and planted with trees; comp. غاس to dip oneself under water, to make water. [In Thes. the meanings given here to this root are spoken of very doubtfully, and the word عَوَا is derived from the idea of hardness.]

עָוָה, plur. עָוָה—(1) Gent. noun (prop. from עָוָה, “those who inhabit desert places”), *Avim, Avvites*—(a) aborigines of the land of the Philistines, Deut. 2:23; Josh. 13:3.—(b) the inhabitants of the city Avva, see עָוָה.—But—(2) הָעָוָה (the city) of the Avvites, is a town in the tribe of Benjamin, probably taking its name from the Avvites (No. 1, a), Josh. 18:23.

עָוָה or עָוָה f. Chald. *perversity, sin*. Often occurring in the Targums. In the Old Test. only in plur. עָוָה, or (as it is in other copies, and always in the Targums) עָוָה, Dan. 4:24.

עָוָה m.—(I) *evil, ungodly*, Job 16:11, from the root עָוָה.

(II) *a child, infant, pr. suckling*, i. q. עָוָה 21:11; perhaps 19:18, from the root עָוָה.

עָוָה (“ruins”), [Avith], pr. n. of a town on the borders of Edom, Gen. 36:35.

עָוָה not used in Kal; prop. TO TURN AWAY, TO DISTORT (compare עָוָה, עָוָה); hence *to be wicked*.

Arab. *عَالَ* Med. Waw quiesc. to decline, turn aside, especially from what is just.

**עויל** *to act wickedly*, *Psa. 71:4; Isa. 26:10.* (Syr. Aph. id.)

Derived nouns, *עויל, עויל, עוילה, עוילה* No. I, and *עויל* No. I.

**עויל** m. *evil, wicked*, *Job 18:21; 27:7; 29:17.*

**עויל** ["once in const."], with suff. *עוילו*, and *עויל* m. *wickedness, depravity, iniquity*, as of a judge, *Lev. 19:15*; of a merchant, *Eze. 28:18*. *עוילה* *to act wickedly, to commit iniquity*, *Eze. 3:20.* LXX. *ἀκία, ἀρπία.*

**עיל** or **עיל** *TO SUCKLE, TO GIVE MILK*, used of animals, *1 Sam. 6:7, 10; Gen. 33:13.* Part. *עולות* *those that give milk*; poet. used of ewes ["and cows"], *Psa. 78:71; Isa. 40:11.* (Arab. *عَالَ* Med. Ye, to be great with young, and to give suck.)

Derivatives, *עויל* No. II, and —

**עיל** m. *an infant, a child, prop. a suckling*, *Isa. 49:15; 65:20.* (In Arab. *عایل* a boy; Syr. *عول* id.)

**עוילה** f. i. q. *עוילה* *Job 6:29, 30; 11:14; 13:7.* *עוילה* the wicked, *2 Sam. 3:34*, and without *עוילה* abstr. for concr. *עוילה* used for wicked persons, *Job 24:20; Psa. 107:42.* With *ה* parag. *עוילה* *Psa. 92:16*, and contr. *עוילה* *Job 5:16*; transp. *עוילה* (which see); pl. *עולות* *Psa. 58:3; 64:7.*

**עוילה** — (I.) contr. for *עוילה* *iniquity*, *Isa. 61:8.* [This passage may very well be taken with the common meaning. So *Thes.*]

(II.) *burnt offering*, see *עלה* (from the root *עלה*).

**עויל** pl. *עוילים*, and **עויל** (verbal of *עויל* of the form *עויל*, pl. *עוילים*, with suff. *עוילכם*, m. *a boy, a child* (so called in my opinion from the idea of petulance, see *עלל* No. 2), a poet. word, differing from *עויל*, with which it is joined, *Jer. 44:7; Lam. 2:11.* Used of a boy playing in the street, *Jer. 6:11; 9:20*; asking bread, *Lam. 4:4*; led away captive, *Lam. 1:5*; carried in the bosom, *Lam. 2:20*; once used of an unborn babe, *Job 3:16.* The same is *עויל* *Isa. 3:12.* (My opinion as to the origin and proper signification is given above. Others regard it differently. Alb. Schultens, *Orig. Hebr. i. 6*, compared Arab. *عَل* Conj. II. *to soothe a weaned child* (with sweet things), so that *עויל* prop. would be a

weaned child; but this does not accord with the form, which is active.)

**עוללות** *gleanings*, see *עוללות*.

**עולם** sometimes *עולם* m. — (A) pr. what is hidden; specially *hidden time, long*; the beginning or end of which is either uncertain or else not defined; *eternity, perpetuity.* It is used — (1) of *time long past, antiquity*, in the following phrases and examples, *עולם* *Am. 9:11; Mic. 7:14; Isa. 63:9*; and *עולם* *Deu. 32:7*, ancient times. *עולם* of *old, from the most ancient times*, *Gen. 6:4; 1 Sa. 27:8; Isa. 63:16; Jer. 2:20; 5:15; Psa. 25:6*; and even of time before the creation of the world [i. e. eternity]. *Prov. 8:23*; with a negation, *not from any time, never*, *Isa. 63:19; 64:3*; elsewhere *from a long time ago, long*, *Isa. 42:14* (where it is referred to the time of the captivity [?]); *Isaiah 46:9; 57:11.* *עולם* the boundary set by the forefathers, *Prov. 22:28; 23:10*; *עולם* the ancient gates, *Psalms 24:7*; *עולם* those who died of old, *Psa. 143:3; Lam. 3:6*; *עולם* men of old, those who have been long dead, *Eze. 26:20.* Since true piety and uncorrupted morals are ascribed to men of old, *עולם* *Psa. 139:24; Job 22:15; Jer. 6:16; Jerem. 18:15*, is the (true) piety of the fathers; compare *עולם* ancient justice or innocence, *Dan. 9:24.* [It need hardly be pointed out to any Christian, that this passage in Daniel can have no such meaning as this; it speaks of the everlasting righteousness to be brought in through the atonement of Christ.] It does not always denote the most remote antiquity, as is shewn by *עולם*; which, in *Isa. 58:12; 61:4*, is used at the end of the Babylonish captivity [written prophetically long before], of the ruins of Jerusalem. (*Jer. 25:9; 49:13*, does not belong here; *ע* being applied there to time future).

(2) It more often refers to *future time*, in such a manner, that what is called the *terminus ad quem*, is always defined from the nature of the thing itself. When it is applied to human affairs, and specially — (a) to individual men, it commonly signifies *all the days of life*, as *עולם* a perpetual slave (not to be discharged as long as he lives), *Deu. 15:17; Ex. 21:6; 1 Sam. 27:12* (poetically used of a beast, *Job 40:28*); *עולם* for ever, i. e. all the days of life, *1 Sa. 1:22; 20:15; 2 Sa. 3:28.* *עולם* perpetually (whilst they live) secure. *Psalms 73:12; 30:13*, "Jehovah my God *עולם* "I will praise thee for ever" (while I live); [there is no need to limit this passage]. *Psa. 5:12; 31:3; 37:27, 28;*

49:9; 82:11; 71:1; 86:12; sometimes also a *very long life*. Ps. 21:5, "(the king) asked life of thee, thou (O God) gavest it him **עַד יָמִים עוֹלָם** even long, very long;" [lit. *length of days for ever and ever*: eternal life is spoken of, not merely temporal as Gesenius would make it]. The word **עוֹלָם** has a much narrower limit [?] in this passage, Isa. 35:10, **לִשְׂמֹחַת עוֹלָם** "perpetual gladness (shall be) upon their heads;" i. e. joy shall always be conspicuous in their countenances, they shall always be cheerful and joyful (compare Ps. 126:2; Isa. 51:11; 61:7; and 32:14; the term itself of the time is marked; "hill and watchtower shall become caverns **עוֹלָם** for a long time...15. **עַד יָרֵךְ** until the Spirit be poured out," etc. Elsewhere—(b) it belongs to a whole race (dynasty), or people, and it comprehends *all the time until their destruction*; 1 Sam. 2:30, "thy family shall serve me **עוֹלָם** while it shall continue;" 1 Sa. 13:13; 2 Sa. 7:16; 1 Ch. 17:12; 22:10; Psa. 18:51, "he will shew mercy to David and to his seed **עוֹלָם**." So the covenant of God with the Israelites is called **בְּרִית עוֹלָם** Gen. 17:7; Lev. 24:8; the laws given to them, **חֻק עוֹלָם**, **חֻקַּת עוֹלָם**, 30:21; Lev. 3:17; Ex. 12:14, 17; 27:21; 28:43; 30:31; Lev. 3:17; 6:11; the possession of the holy land **עוֹלָם** Gen. 17:8; 48:4.—(c) *the metaphysical idea of eternity*, at least that which has no end, is more nearly approached by the examples in which **עוֹלָם** is applied to the earth and the whole nature of things. Ecc. 1:4, "but the earth stands, or remains **לְעוֹלָם** for ever;" Ps. 104:5, "it (the earth) is not moved for ever;" Ps. 78:69; **עוֹלָם** the *eternal hills*, created many ages ago, and which shall last for ever. Gen. 49:26; Deut. 33:15, **עוֹלָם** the eternal high places, Eze. 36:2; and also when used of the future state of man after death, e.g. **שְׁנַת עוֹלָם** an eternal sleep, used of death, Jer. 51:39, 57; **בֵּית עוֹלָם** his eternal house, i. e. the grave, Eccles. 12:5; **חַי עוֹלָם** eternal life after resurrection, Dan. 12:2.—(d) The true notion of *eternity* is found in this word in those passages which speak of the immortal nature of God himself, who is called **אֵל עוֹלָם** the eternal God, Gen. 21:33; Isa. 40:28; **חַי הָעוֹלָם** who liveth for ever, Dan. 12:7 (compare **חַי הָעוֹלָם** to live for ever, to be immortal, like gods [rather like God himself], Gen. 3:22; Job 7:16), to whom are ascribed **עוֹלָם** everlasting arms, Deut. 33:27; and of whom it is said, Ps. 90:2, **מֵעוֹלָם יַעַד עוֹלָם אַתָּה אֵל**, "from everlasting to everlasting thou art God;" 103:17; compare Psa. 9:8; 10:16; 29:10; 93:2. Also a peculiar class is formed of those places—(e) in which the Hebrews use the metaphysical notion of eternity

by hyperbole, in speaking of human things, especially in the expression of good wishes. Here belongs the customary form of salutation addressed to kings, **יְהִי אֲדֹנָי הַמֶּלֶךְ לְעוֹלָם** "let my Lord the king live for ever;" 1 Ki. 1:31; Neh. 2:3 (compare Dan. 2:4; 3:9; Judith 12:4; Ælian. Var. Hist., i. 32); also the wishes of poets for kings and royal families [these passages are really *prophecies*, not wishes; and the eternity spoken of, instead of being at all hyperbole, is the literal truth which God has vouchsafed to reveal], as Ps. 61:8, "let (the king) sit on his throne before God for ever" (compare verse 7, "(let) his years be **כְּמוֹ דָּר וָדָר** like many generations"). Psa. 45:7, "thy throne established by God [really "thy throne, O God"] **לְעוֹלָם יַעַד** (shall stand) for ever." Psalm 89:37, "his (David's) seed shall endure for ever." How much these expressions imply, may be understood from the words which immediately follow, "his throne (shall stand) as the sun before me." Verse 38, "like the moon it shall be established for ever;" and, Ps. 72:5, "they shall fear thee (O King) so long as the sun and moon endure throughout all generations;" *ibid.*, 17, "his name shall be **לְעוֹלָם** for ever; so long as the sun shall his name flourish." That is, by the figure of hyperbole there is invoked for the king, and particularly for David and his royal posterity, an empire not less enduring than the universe itself. [These are prophecies, not hyperbolic wishes.] Also, Ps. 48:9, "God shall establish her (Jerusalem) for ever." Jerem. 7:7, "the land which I gave unto your fathers **לְעוֹלָם** for ever;" 25:5.

(B) *the world*, from the Chaldee and Rabbinic usage, like the Gr. *αἰών*, hence *the desire or pursuit of worldly things* (Weltfinn), more fully called *ἀγάπη τοῦ κόσμου*, 1 John 2:15; *αἰών τοῦ κόσμου* *ρούρου*, Eph. 2:2; and Arab. *دنيا* the world, worldly things, and the love of them as destructive to the knowledge of divine things, Ecc. 3:11, "(God) has made every thing beautiful in its time, **וְגַם אֶת הָעוֹלָם** although he hath set the love of worldly things in their hearts, so that man does not understand the works of God," etc. **וְגַם** for **וְגַם**, see **וְגַם** No. 4. As to the sense, compare Ecc. 8:17. Another form is **עוֹלָם**.

**עִין** an unused root, *to rest, to dwell* (compare Arab. *عُن*, convenience, rest, *آو* to live tranquilly), whence **מְעוֹנָה**, **מְעוֹנָה** dwelling, and—

**עוֹנָה** f. *conjugal cohabitation*, Exodus 21:10. (Talmud. id.).—Hos. 10:12, in **קָרִי** there is **מְעוֹנָה**

which the Targ. renders furrows (compare עֲנִיָּה), but the context almost requires [the pointing to be] עֲנוֹת sins.

עוֹן i. e. עוֹן, see the root עוֹן.

עוֹן Ex. 28:43; 34:7; more rarely עוֹן 2 Ki. 7:9; Ps. 51:7; const. עוֹן, עוֹן 1 Chron. 21:8, pl. absol. and const. עוֹנוֹת, with suff. עוֹנֵינוּ, עוֹנֵיךָ, more often עוֹנֵיךָ, עוֹנֵיךָ etc.; m. pr. *perversity, depravity* (from the root עוֹן); hence—(1) *a depraved action, a crime, a sin*, Genesis 4:13; 44:16. Job 31:11, עוֹן פְּלִילִים, “a crime to be punished by the judges,” comp. Job 31:28; 19:29, עוֹנוֹת הַרֶבֶב, “crimes to be punished by the sword.” Eze. 21:30, עוֹן קֵץ, “crime of end,” i. e. which brings an end or destruction. Eze. 21:34; 35:5. It is often *guilt contracted by sinning*, as עוֹן אֲבוֹת “the guilt of the fathers,” Ex. 20:5; 34:7; עוֹן הָאֱמֹרִי “the guilt of the Amorites,” Gen. 15:16. עוֹן חַטָּאת “the guilt of my sin,” Ps. 32:5; also *any thing unjustly acquired*, Hos. 12:9, “they shall not find in my possession עוֹן אִישׁ חַטָּאת any thing unjustly acquired which (would be) sin,” (kein Unrecht, das Sünde wäre). In speaking of pardon and expiation of sin, the words כַּפָּר, הִעָבִיר, סָלַח No. 2, c, are used; of punishing it, the verb פָּקַד is used; of bearing or suffering its penalty, the verb נָשָׂא No. 2, b.

(2) Sometimes it is *the penalty of sin*, Isaiah 5:18; *calamity, misery*, Ps. 31:11. [The common meaning does very well in this place.]

עוֹנִים m. pl. *depravities, perversities*, Isaiah 19:14; for עוֹנֵימִים, from the root עוֹן. Vulg. *vertigo*, which is not unsuitable.

עוֹף (1) i. q. כָּנָף (from which perhaps this root has been formed by softening the letters; compare עוֹף, עוֹף, עוֹף, אֵנָם, אֵלָן, and others; see the roots עוֹף, עוֹף etc.), to *cover*, especially *with feathers, wings*. Isa. 31:5, כְּצִפְרִים עֹפֹת, “as birds which cover (their young) with their wings וְיִרְשָׁלַם so will Jehovah of hosts protect Jerusalem.” From the idea of covering is עוֹף prop. i. q. כָּנָף a wing; whence—

(2) *to fly, to fly away, to fly unto*; used of birds, Prov. 26:2; figuratively of an army, Isaiah 11:14; Hab. 1:8; of ships, Isa. 60:8; an arrow, Ps. 91:5; also to vanish quickly (*verfliegen*); used of a dream, Job 20:8; human life, Ps. 90:10. Once transit. like Hiph., Pro. 23:5 כְּחִיב (Arab. عاف, Med. Waw, and Ye, to hang in the air, and hover over something (used of a bird); followed by عَیْفَةً, علی flight; a secondary word is عَیْفٌ an augur; عَیْفٌ, عَیْفٌ augury). From the idea of covering (No. 1) it is—

(3) *to cover with darkness* (Syr. حَفَّ to wrap round); and intrans. *to be covered with darkness* Job 11:17, הִתְעָפָה בְּבִקְרָתָהּ, “(although now) covered with darkness,” i. e. pressed down by calamity, “(soon) shalt thou be as the morning;” (unless it be preferred to read with three MSS. הִתְעָפָה darkness shall be as the morning). And—

(4) *to faint, to faint away*, so that the eyes are involved in darkness (see עָפַר, עָפַר and the Arab. غشى).

Syr. حَفَّ to fail in strength; Ethp. to faint away. Cognate are עָפַר and עָפַר to fail in strength. Fut. יִעָפֵר (for distinction from וַיִּעָפֵר to fly), 1 Sa. 14:28; Jud. 4:21.

PIEL עוֹפֵף—(1) i. q. Kal No. 2, *to fly*, Gen. 1:20; Isa. 6:2.

(2) *to brandish*, as to make to fly (a sword), Eze. 32:10.

HIPHI, *to make to fly*, Prov. 23:5 קָרִי.

HITHPALEL, *to fly away*, i. e. to vanish, Hos. 9:11.

Nouns derived from signif. 1, 2 are עוֹפֵף, עוֹפֵף; signif. 3 כְּעוֹפֵף, כְּעוֹפֵף, כְּעוֹפֵף.

עוֹף prop. *a wing* (see the root No. 1); hence collect. *birds, fowl* (Geflügel), Gen. 1:21, 30; Levit. 17:13; Ps. 50:11; and so frequently.

עוֹף Chald. i. q. Hebr., Dan. 2:38; 7:6.

I. עוֹץ to *consult*, i. q. עָצַן; only found in imp עֲצֹנָה Jud. 19:30; Isa. 8:10. Hence עוֹצֵן, pr. n.

II. עוֹץ i. q. غاص, غاط, עוֹץ to *impress*, to immerse oneself, e. g. the foot into sand; whence عَوْطٌ soft ground, sandy and fruitful. Hence—

עוֹץ (“soft and sandy earth”), [Uz], pr. n. Ausitis, Ausitæ (LXX. Αἰσιτίαι, Αἰσιτίαι), pr. n. of a region and tribe in the northern part of the Arabian desert (بديّة الشام) between Palestine, Idumæa, and the Euphrates; called by Ptolemy, verse 19, Αἰσιτίαι (unless this should be corrected to Αἰσιτίαι), Job 1:1 (compare verse 3); Jer. 25:20; and Lam. 4:21 (a passage which is to be understood of the Edomites living in Ausitis). As to the origin of the nation, different accounts are given in different places; see Gen. 10:23; 22:21; 36:28 [but Scripture cannot be self-contradictory]; compare Vater's Comment on the Pentat., vol. i. p. 152. See also the discussions respecting the site of the land of Uz in Bochart, Phaleg. ii. 8; J. D. Michaëlis in Spicileg. ii. 26; Ilgen, De Jobi Natura et Indole, p. 95:96; Rosenm. Scholius in Job. Prolegom. § 5; Eichhorn, Einleit. in das A. T. § 639. [See also Forster's Arabia.]

**עין** not used in Kal. Syriac and Chald. to BE PRESSED, STRAITENED, i. q. Hebr. עָנָן.

**HIPHIL**, to press; followed by עָנָן (prop. to press down; καταβιβω), Am. 2:13.

Derived nouns, עֲנָן, עֲנָן.

**עור** not used in Kal. Aeth. ሀዋር: TO BE BLIND. Arab. عور and عار to be blind of an eye.

**PIEL** עָרַר to blind, to make blind. (Syr. ܥܪܐ. In its origin perhaps עָרַר is the same as עָפַר to cast dust, sand, chaff into the eye; compare Chald. עָרַר.) 2 Ki. 25:7; Jer. 39:7. Metaph. to blind a judge (with gifts), Ex. 23:8; Dent. 16:19. [In Thes. this Piel form is deduced from עָרַר III.]

Derived nouns (עָרַר), עָרַר, עָרַר.

**עָרַר** adj. blind, Ex. 4:11; Lev. 19:14. Metaph. used of men who walk in the darkness of ignorance (Isa. 29:18; 42:18, 19; 43:8), or of misery (Ps. 146:8).

**I. עָרַר** prop. TO BE HOT, ARDENT (cogn. with עָרַר, which see); hence to be alert, watchful (in opposition both to sleep and to idleness). Specially—(1) to wake, to be awake, Cant. 5:2; Mal. 2:12, עָרַר וְעָנָן "one wakeful and one answering," i. e. every one who is alive, a proverbial phrase (like עָרַר וְעָנָן), perhaps taken from the Levites keeping watch in the temple (Ps. 134), one of whom watches and calls out, and the other answers. In the same sense the Arabs say, "no one crying out, and no one answering" (Vit. Tim. i. p. 108, ed. Manger). Jerome renders, *magister et discipulus*.

(2) to awake, to arouse from sleep. Only in imp. Ps. 44:24, עָרַר לָמָּה תִּישָׁן אֲדֹנָי "awake! why sleepest thou, O Lord?" Ps. 7:7; Isa. 51:9.

(3) causat. to cause to awake, i. q. Hiphil, Job 41:2, fut. יַעֲרִיר.

**NIPHAL** נִעְרַר, fut. יִעָרַר pass. of Piel and Hiphil.—(1) to be aroused, awakened (from sleep), Job 14:12; Zec. 4:1.

(2) figuratively, to arise, as the wind, Jer. 25:32; a people, Jer. 6:22; Joel 4:12; God, Zec. 2:17. As to the passage, Hab. 3:9, see עָרַר No. II.

**PIEL** עָרַר (compare Gr. ὤρω = ὤρυσμι, pret. ὥρσα). (1) to awake, to arouse from sleep, Cant. 2:7; 3:5; 8:4 (5?); to arouse a serpent, and call forth from his hiding place, Job 3:8; figuratively, to excite a crawl, Prov. 10:12; to rouse up one's strength (feine Macht aufbieten), Ps. 80:3.

(2) to raise up (and brandish) a spear, 2 Sam. 23:18; a scourge, Isa. 10:26. — But for Isa. 23:13, see under the root עָרַר Piel.

**HIPHIL** עָרַר (ἐγείρω) i. q. Piel.—(1) to arouse, to awake, from sleep, Zec. 4:1; Cant. 2:7; 3:5; 8:4; to incite any one to any thing, Isa. 45:13; Jer. 50:9. and in the same sense to incite any one's spirit, 1 Ch. 5:26; 2 Ch. 21:16; to arouse any one's ear, Isa. 50:4; to provoke, e. g. a crocodile, Job 41:2; to stir up young birds to fly, Deu. 32:11, עָרַר עָלַי וְנָחֵלִי "as the eagle stirs up her nest (i. e. her young ones, to fly, ad volandum, as rightly in the Vulg.) hovers over her young," in the air, etc. The description is of a female eagle exciting her young ones, in teaching them to fly, and afterwards guarding with the greatest care, lest the weak should receive harm (2) to watch (prop. Wache halten), Ps. 35:23; followed by עָלַי to watch over any one, Job 8:6.

**HITHPALEL**—(1) to arouse oneself, to rise up, Isa. 51:17; 64:6; followed by עָלַי against any one, Job 17:8.

(2) to rejoice, to be glad (Germ. aufgeweckt sein used of one who is cheerful, glad), Job 31:29.

Derived nouns, Chald. עָרַר watcher, and the pr. n. עָרַר, עָרַר, עָרַר.

**II. עָרַר** i. q. עָרַר and עָרַר TO BE NAKED, TO BE MADE NAKED; whence the Arab. عورة, عار nudity, verenda. Hebr. מְעֵרָה.

**NIPHAL**, Hab. 3:9, עָרַרְתָּ מְעֵרָה "with nakedness was thy bow made naked."

**PIEL** עָרַר, see the root עָרַר.

**III. עָרַר** an unused root, cogn. חָדַר to dig, to bore; whence عَار, Hebr. מְעֵרָה a cavern. [In Thes. Piel עָרַר is referred to this root with the idea of blinding by boring out the eyes.]

**עָרַר** Ch. chaff, Dan. 2:35. Syr. ܥܪܐ id.; Arab. عار a bit of chaff, or the like, which hurts the eye. Said to be so called from blinding (root עָרַר); but may not rather עָרַר be the same as עָפַר dust, a particle of dust; whence עָרַר i. q. עָפַר to throw dust into the eye; (Sand in die Augen streuen, fläuben)? [This conjectural derivation is rejected in Thes.]

**עָרַר** m.—(1) the skin of a man (so called perhaps from nakedness, see the root No. II), Ex. 34:30, 35; Levit. 13:2; Job 7:5, and so frequently. עָרַר שֵׁנִים skin of the teeth, i. e. the gums, Job 19:20 (on this passage see under the root עָרַר). As to the words Job 19:26, see under the root עָרַר. Poet. used of the body, the life, Job 2:4, עָרַר עָרַר "skin for skin;" i. e. life for life. Job 18:13, "parts of his skin;" i. e. the members of his body.



(2) *the hide of animals*, Gen. 3:21; pl. קורים Gen. 27:16; also used of hides artificially prepared, *leather*, Lev. 4:11; 13:48.

קורים (read קורים), Isaiah 30:6 כחב, for קורים asses.

קורים m. *blindness*, Deu 28:28; Zec. 12:4. See the root קור.

קורים f. id. Lev. 22:22.

קורים *ἀπ. λεγόμεν.* Joel 4:11, rendered by the LXX., Targ., Syr., TO GATHER TOGETHER, TO ASSEMBLE SELVES. I prefer, TO HASTEN, TO MAKE HASTE, i. q. the kindred roots קורש, קור, and קורש III. to hasten, to accelerate a work. Compare also קורש.

Derived pr. n. קורש, קורש.

קור not used in Kal; to be bent, inflected, i. q. the kindred verbs קרב, קרב.

PIEL קור TO BEND, TO CURVE, TO PERVERT, Ecc. 7:13. Metaph. to pervert right, Job 8:3; 34:12; compare Am. 8:5; also with an accus. of person, to bend or pervert the cause of any one, Lam. 3:36; Job 19:6; Psa. 119:78. קורש קורש to pervert any one's way, i. e. to lead him astray, Ps. 146:9.

PUAL, part. *crooked*, Ecc. 1:15.

HITHPAEL, to bow oneself, Ecc. 12:3.

Derivative, קורש.

קור a root, *ἀπ. λεγόμεν.* of the same origin and signification as קורש, pr. TO HASTEN TO, especially to give help; hence to succour (Germ. beifpringen), to aid. Arab. كور Conj. IV. to aid, to succour, to assist. Const. with two accus. (like קורש Gen. 47:12; 1 Ki. 18:4, 13). Isaiah 50:4, קורש קורש "to help the wearied (people) with a word," to set him up, to confirm him, with words. Aqu. *ὑποστηρίσαι*. Vulg. *sustentare*. Hence—

קור (for קורש, קורש "whom Jehovah succours"), [Uthai], pr. n.—(1) 1 Chron. 9:4.—(2) Ezr. 8:14.

קור pr. Aram. inf. Piel, from the root קור (with Kametz impure), f. the bending of any one, i. e. his oppression, Lam. 3:59; comp. the verb, verse 36.

קור f. קור, pl. קורים—(A) adj.—(1) *strong, vehement*, spoken of a people, Num. 13:28; of a wind, Exod. 14:21; of the waves, Neh. 9:11; Isa. 43:16; of anger, Gen. 49:7; Pro. 21:14.

(2) *strong, fortified*, Nu. 21:24.

(3) *harsh, cruel, hard*, of a king, Isa. 19:4. קור

קורים *hard of face*, i. e. impudent, shameless, Deut. 28:50; Dan. 8:23.

(B) subst. *strength, might*, Gen. 49:3. Root קור

קור pl. קורים f.—(1) a she-goat. (Syr. كور; Arab.

كور; Phœnic. كور, Steph. Byz. The same word is found in the Indo-Germanic languages, as the Sansc *adsha*, a he-goat; *adshā*, a she-goat; Goth. *gáisa*; Anglo-Sax. *gāt*; Germ. *Griß*, with a harder form, *Gems*, chamois; Gr. *αἰξ*, *aiyós*; also the Turkish *gicik*, *ghieizi*; comp. Grimm, Deutsche Gram. iii. 328.) קורים a kid of goats, Gen. 27:9. קורים a goat, i. e. the goat (in *Stúct Siegenwieß*), [an individual for the species], Deu. 14:4.

(2) pl. קורים *goats' hair*, Ex. 26:7; 36:14; 1 Sa. 19:13.

קור Ch. i. q. Heb. No. 1, Ezr. 6:17.

קור sometimes קור (Prov. 31:17, 25); followed by Makk. קור, with suff. קורי and קורי and קורי, קורי (from the root קור)—(1) *strength, might, power*, used of God, Job 12:16; 26:2; of men, Ps. 29:11; Prov. 24:5; of beasts, Job 41:14; of a loud voice, Ps. 68:34; of vehemence of anger, Ps. 90:11. קור with all (one's) might, 2 Sa. 6:14. Concr. *the strong, heroes*, Jud. 5:21.

(2) *firmness*. קור a firm, secure, fortified tower, Jud. 9:51; comp. Ps. 30:8. Hence trop. *defence, refuge, protection*. Psalm 28:8, קור קור "Jehovah (is a) protection for them." Psalm 46:2; 62:8. In a bad sense קורים *strength of countenance*, i. e. impudence, Eccl. 8:1.—With the idea of power are joined those of *majesty, splendour, glory*. Hence it is—

(3) *splendour, majesty*, i. q. קור with which it is often joined, Hab. 3:4. Psalm 96:6, קור וקור "splendour and majesty." Ps. 132:8, קור קור "the ark (the seat) of thy majesty," i. e. the ark of the covenant, (elsewhere קור קור 2 Ch. 6:41): called post. קור alone, Ps. 78:61; compare 1 Samuel 4:21, 22.

(4) *glory, praise*, Ps. 8:3; 29:1; 68:35; 99:4; Ex. 15:2. 2 Chron. 30:21, קור "instruments of praise," employed in praising God. (Arab. كور power, victory, glory.)

קור ("strength"), [Uzza], pr. n. m.—(1) 2 Sa. 6:3; for which there is, verses 6, 7, קור.—(2) 1 Ch. 8:7.—(3) Ezr. 2:49; Neh. 7:51.

קור only found in the law of the day of atonement (Lev. 16:8, 10, 26), respecting which many

conjectures have been made. I have no doubt that it should be rendered *avert*, ἀλεξίκακος (עזב for עזל, from the root עזל, עזל to remove, to separate; comp. Lehrs. p. 869). By this name is I suppose to be understood originally some idol to be appeased by sacrifices (as Saturn and Mars, see מלך), [no such idea as this can be admitted by any one who indeed believes in the inspiration of Scripture; God could never mix up idolatrous rites with his own worship]; and afterwards I suppose from the names of idols being often applied to demons (see the book of Enoch, chap. 10; Spencer on the Ritual Laws of the Hebrews, iii. diss. viii.), this name was used for that of an evil demon inhabiting the wilderness, who had to be appeased by sacrifices by this very ancient and Gentile rite. The name *Azazel* עזאזל (in Golius, p. 317, incorrectly עזאזל) is also used by the Arabs as that of an evil demon (see Reland, De Rel. Muhammed. p. 189; Meninski, h. v.). The etymology above proposed is that which was of old expressed by the LXX., although generally overlooked or else misunderstood. There עזאזל is rendered in verse 8, τῷ Ἀποπομπᾷ (i. e. Ἀπογομαίῳ, Ἀλεξικάκῳ, *Averruncando*); verse 10, εἰς τὴν ἀποπομπήν (*ad averruncandum*); verse 26, εἰς ἀφεσιν, compare the remarks on the use of the Greek word ἀποπομπᾷ given by Bochart in Hieroz. P. I. p. 561; Vossius ad Epist. Barnabæ, p. 316, and Suicer. Thes. Eccl. i. p. 468. The fathers of the Church incorrectly understood the word Ἀποπομπᾷ as applying to the goat, although it is clear in verse 8 that עזאזל and ליהוה stand in opposition to each other. So however the Vulg. *caper emissarius*, Symm. ἀπερχόμενος, ἀπολελυμένος (as if it were compounded of עזב a goat, and עזב to depart). Bochart himself loc. cit. understood it to mean the place into which the goat should be sent; and he thought עזאזל was the pluralis *fractus*, from the sing. עזל, עזל, pr. separations; hence *desert places*; but there are in Hebrew no traces of the *pluralis fractus*, and the place to which the goat should be sent is rather indicated by the word עזל-עזל verses 10, 21, and עזל-עזל verse 22.

עזב fut. עזב.—(1) TO LOOSEN BANDS, and TO LET GO a beast from its bonds. (As to this use of the Arabic verb عَزَب see Sypkens in Diss. Lugd. ii. p. 930, seqq.) Thus in the difficult passage, Ex. 23:5, "if thou see the ass of thy enemy lying down under its burden, *עזב לו עזב מעזבו* beware that thou leave him not, but that thou loose his (the

ass's) bonds with him." There is a play of the words in the double use of the verb עזב which stands first in the common signification of forsaking, then in the primary one of loosing. It is applied to a servant set free; whence is the proverbial expression עזב וְעוֹבֵב shut up and set free, i. e. the slave and the free man, or all men of every sort, Deu. 32:36; 1 Ki. 14:10; 21:21; 2 Ki. 9:8; 14:26. (Lud. de Dieu interprets this phrase, the married and the unmarried; comp עזב an unmarried man, and אָעֶס a married man; others, neutr. shut up and cast away, i. e. the precious and the vile, all together. But the former interpretation is preferable, and this latter cannot be received, because the expression always refers to men and not to things.) Metaph. Job 10:1, אֶעֱזֹבָה שִׁחִי "I will let loose my complaint," I will let loose as it were the reins, I will not restrain it. Hence—

(2) *to leave a person*, Gen. 2:24; a place, Jerem. 25:38; Eze. 8:12; also, *to desert*, as the wretched, the poor, Job 20:19; Ps. 27:10; Eze. 23:29; God, a people, Isa. 42:16; 49:14; 54:7; Ps. 9:11; 22:2; 71:11; and *vice versa*, a people, God, Judges 2:12; Deu. 31:16; Jer. 5:19; Eze. 24:21; the law of God, Isaiah 58:2; Ezra 9:10; godliness, Job 6:14, etc. Strength, or mind, also are said to desert any one, Ps. 38:11; 40:13. Specially—(a) *to leave any one any where*, Gen. 50:8; followed by עזב in any one's hand (of one departing), ib. 39:12, 13; sometimes said for *to commit* to any one, leave in his charge (überlassen, anvertrauen), Gen. 39:6; sometimes for *to leave to any one's will*, 2 Ch. 12:5. And in the signification of committing, it is construed also followed by עזב Job 39:11; and עזב Ps. 10:14 (intrans.), עזב "the poor committeth himself to thee."—(b) of a person dying; to leave anything to heirs; followed by עזב Ps. 49:11.—(c) to leave anything to any one, so as not to take it away; followed by עזב Mal. 3:19. Part. pass. עזובה left, deserted, applied to houses, which being forsaken by their inhabitants now lie deserted, i. q. ruins, Isa. 6:12; 17:9, עזובה "like ruins in the woods and summits (of Palestine), which (the Canaanites) left desert (fleeing) before the Israelites;" compare Isa. 17:2; Jer. 4:29.

(3) *to leave off, to cease from any thing*; followed by an acc. Ezek. 23:8; followed by a gerund, Hos. 4:10; *to remit*, cease from, wrath, Psalm 37:8; עזב חסדו מעם to remit, i. e. to take away his favour from any one, Gen. 24:27; Ruth 2:20.

NIPHAL, *to be left*, forsaken, Neh. 13:11; often used of a country which has been forsaken by it.

inhabitants and lies desert, Lev. 26:43; Isa. 7:16; Job 18:4; followed by ל to be left to any one, i. e. committed to him, Isa. 18:6.

PUAL עזב i. q. Niph. Isa. 32:14.

Derived nouns, עזובה and —

עזבון only in plur. עזבונים m. a word only used with regard to merchandize, having almost the same signification as עזרה, *traffic, commerce* (from the root עזב to let go for a price, to commit to another, i. e. to sell); hence — (1) *fair, market, marketplace*; Eze. 27:19, "Dan and Javan בעזבונך קמונל set forth spun work in thy fairs." In the similar passages, verses 12, 14, 22, with the same sense עזב is prefixed to the wares to be sold (*with silver, iron, etc. they set forth thy fairs*); and verse 16 עזב is even put twice; how this is to be understood is plainly enough shewn by the context, but it may be very well doubted whether it be a correct construction. [Perhaps these variations of phraseology were used by merchants, and hence were adopted by the prophet. Thes.]

(2) *gain made by traffic*, Eze. 27:27, 33; compare עזרה.

עזבוק (perhaps "altogether desolated," from עזב and בוק) [Azbuk], pr. n. m. Neh. 3:16.

עזגר ("strong in fortune"), [Azgad], pr. n. m. Ezr. 2:12; 8:12; Neh. 7:17; 10:16.

עזר an unused root. Arab. عَزَى to comfort, whence the pr. n. עזרה, עזרה, עזריאל.

עזה ("strong," "fortified," as if Valentia) pr. n. [Gaza, Azzah] (LXX. Γάζα), one of the five cities of the Philistines, Josh. 11:22; Jud. 16:1, 21; 1 Sa. 6:17; Jer. 25:20; Amos 1:6, 7; Zeph. 2:4; a royal city (Zech. 9:5), situated on the southern borders of Palestine (Gen. 10:19; 1 Ki. 5:4), taken by the Jews in the time of the Judges (Jud. 1:18), but soon after recovered again by the Philistines. It is frequently mentioned by the Greek writers, of whom Plutarch calls it the *greatest* city of Syria; Arrian calls it a great city, situated on a lofty place, and well fortified. It even now retains its ancient name

(غزة). Its history is given at considerable length by Reland, in *Palæstina*, p. 788—800. Gent. n. עזרי Jud. 16:2.

עזרא see עזרא No. 1.

עזריאל f. — (1) *ruins, heaps of ruins*, see the root No. 2.

(2) [Azubah], pr. n. fem. — (a) of the mother of Jehoshaphat, 1 Ki. 22:42. — (b) of the wife of Calet, 1 Ch. 2:18, 19.

עזר m. *strong, powerful*, (used of God), Psa. 24:8; collect. *strong ones*, i. e. soldiers, Isaiah 43:17.

עזר masc. *strength*, as of battle, Isa. 42:25; of God, Ps. 78:4; 145:6. Root עזר.

עזיר see עזר.

עזר fut. יעזר, inf. עזור — (1) TO STRENGTHEN, TO MAKE STRONG. (Arab. عَزَى fut. O). Followed by ל. to make secure. Ecc. 7:19, וְחָכְמָה תַּעֲזֶרְךָ לְחַכְמָתוֹ "wisdom makes the wise man stronger than ten leaders," i. e. protects him more than ten leaders could. (Compare עז No. 2, and עזר.) See also this active signification in the name עזריהו.

(2) to become strong, to be made strong. Jud. 3:10, וְחָזַק יָדוֹ עַל-כּוּשִׁיטָן "and his hand became stronger than Cushan," i. e. he conquered him; Jud. 6:2. Dan. 11:12, וְלֹא יַעֲזֹר "and he shall not conquer." Ps. 9:20; Prov. 8:28, וְעֵצוֹת תְּהִיֹם "when the fountains of the sea were strong," i. e. flowed forth violently; compare עזים Neh. 9:11;

Isa. 43:16. (Syr. عَزَى Ethpa. to boil forth).

(3) to be strong, robust, powerful, Ps. 89:14. to show oneself such, 68:29; 52:9.

HIPHIL עזר followed by עזר to strengthen one's countenance, i. e. to put on a shameless look, Pro. 7:13; followed by עזר 21:29. Compare עז No. 2, עז.

The derived nouns are, עז, עז, עזרה, עזרה, עזרה, עזרה, and those which immediately follow עזר — עזרה, עזרה.

עזר ("strong"), [Azaz], pr. n. m. 1 Chr. 5:9.

עזריה ("whom Jehovah strengthened"), [Azariah], pr. n. masc. — (1) 1 Chr. 27:20. — (2) 15:21. — (3) 2 Chr. 31:13.

עזי (abbreviated from עזריה) [Uzzi], pr. n. m. — (1) 1 Chr. 5:31; 6:36; Ezr. 7:4. — (2) 1 Chr. 7:2. — (3) 9:8. — (4) 7:7. — (5) Neh. 11:22. — (6) 12:19, 42.

עזיאל see עזיאל.

עזיאל ("power of God"), [Uzziel], pr. n. m. — (1) Exod. 6:18; Nu. 3:19. — (2) 1 Ch. 4:42. — (3) 7:7. — (4) 25:4. — (5) 2 Ch. 29:14. — (6) Neh. 3:8. Patron. of No. 1, is —

עזיאל Nu. 3:29

**עֲזִיָּהּ & עֲזִיָּהּ** ("power of Jehovah"), pr. n. *Uzziah*, king of Judah, from 811—759 B.C., 2 Ki. 15:13. 30, 32, 34; Isaiah 1:1; 6:1; 7:1; Hos. 1:1; Am. 1:1. In 2 Ki. 14:21; 15:1, 6, 8, 23, 27, he is called also **עֲזִיָּהּ**, and **עֲזִיָּהּ**; which I should attribute not to a two-fold name of the same king, but to an error of copyists (as **עֲזִיָּהּ** and **עֲזִיָּהּ** are alike), or to an interchange of the names as spoken by the common people (as being pronounced for *sr*). Comp. No. 3.—(2) 1 Ch. 27:25.—(3) 1 Ch. 6:9; for which there is in verse 21 **עֲזִיָּהּ**.—(4) Ezr. 10:21.—(5) Neh. 11:4. LXX. *Ὀζίας*.

**עֲזִיָּהּ** ("strong"), [*Aziza*], pr. n. m. Ezra 10:27.

**עֲזִיָּהּ** ("strong to death"), [*Azmaveth*], pr. n.—(1) of one of the heroes of David, 2 Sa. 23:31.—(2) 1 Ch. 27:25. See **בֵּית עֲזִיָּהּ** p. cxviii, A.

**עֲזִיָּהּ** an unused root. Arab. **عزل** to remove, to take away; see the cognate root **עָזַל** No. 2. Hence **עֲזִיָּהּ**.

[**עֲזִיָּהּ** *Azzan*, pr. n. m. Num. 34:26.]

**עֲזִיָּהּ** an unused root, perhaps i. q. **עָזַז** to be sharp [in Thes. this is rejected as a root]; whence—

**עֲזִיָּהּ** f. Lev. 11:13; Deut. 14:12, a species of eagle, so called from the acuteness of its vision (see Job 39:29; II. p. 674), unless perhaps **עֲזִיָּהּ** be for **עֲזִיָּהּ** (fem. from **עָזַז** strong, powerful), according to that custom of the language which has been explained above, page cc, B., compare especially in this same root **עֲזִיָּהּ** Isa. 23:11, for **עֲזִיָּהּ**. LXX. *ἀλτικέρα*. Vulg. *aquila marina*. I formerly compared Arab.

**العُزْن**, according to Gigg. and Castell, an eagle, or a bird like an eagle; but in the printed Kamûs (page 1786) it stands, **العُزْن** (with Re) "a bird, either an eagle, or some other like it." This is an authority to which we must yield.

**עֲזִיָּהּ** only in PIEL **עָזַז** TO LOOSEN (the ground) WITH A MATTOCK, TO DIG, Isa. 5:2. (Arab. **عزق** id.; whence **معزق** a spade, a mattock.) From the kindred signification of engraving is—

**עֲזִיָּהּ** f. Ch. a signet ring, Dan. 6:18. (Syriac **ܥܙܝܐ** id.)

**עֲזִיָּהּ** ("a field dug over," "broken up"),

[*Azekah*], pr. n. of a town in the plain country of the tribe of Judah, Josh. 10:10; 15:35; 1 Sa. 17:1; Neh. 11:30; Jer. 34:7; see Relandi Palæst. p. 603.

**עֲזִיָּהּ** fut. **עֲזִיָּהּ**, pl. **עֲזִיָּהּ** TO HELP, TO AID. (Arab. **عز**, Syriac **ܥܙܐ**, not **ܥܙܐ**, as given by Simonis and Winer, id. The primary idea lies in girding, surrounding, hence defending; comp. cogn. roots. **עָזַר**, **עָזַר** No. I, and **עֲזִיָּהּ** i. q. **עָזַר**.) Constr. absol. Isa. 30:7; followed by an acc. of pers. Ps. 37:40; 79:9; 109:26; 118:13; followed by **עֲזִיָּהּ** 2 Sa. 8:5; 21:17; especially in the later books, 1 Chron. 18:5; 22:17; 2 Ch. 19:2; 26:13; 28:16; Job 26:2; followed by **עֲזִיָּהּ** (Germ. *beistehen*) 1 Ch. 12:21; followed by **עֲזִיָּהּ** 1 Ki. 1:7, **עֲזִיָּהּ** **עֲזִיָּהּ** "they aided, having followed the side of Adonijah."—Part. **עֲזִיָּהּ** helper, Job 9:13; used of an ally in war, 1 Ki. 20:16.

NIPHAL, to be helped, Ps. 28:7, especially by God, 2 Chr. 26:15. 1 Chr. 5:20, **עֲזִיָּהּ** **עֲזִיָּהּ** "and they were helped against them," i. e. God gave them the victory. Dan. 11:34. Similarly in Arabic, **انتصر** to be helped (by God), i. e. to conquer.

HIPHIL, i. q. Kal. Part. (of the Aramæan form) pl. **עֲזִיָּהּ** 2 Ch. 28:23; inf. **לְעִזֵּר** 2 Sa. 18:3, כחיב.

Derived and compounded nouns, **עֲזִיָּהּ**—**עֲזִיָּהּ**, also **עֲזִיָּהּ**.

**עֲזִיָּהּ** m. with suff. **עֲזִיָּהּ**—(1) aid, help; often concr. a helper, aider, Ps. 33:20; 70:6; 115:9; a female helper, Gen. 2:18, 20.

(2) [*Ezer*], pr. n. m.—(a) 1 Ch. 4:4; for which there is **עֲזִיָּהּ** verse 17.—(b) 1 Chr. 12:9.—(c) Neh. 3:19.

**עֲזִיָּהּ** ("help"), [*Ezer*], pr. n. m.—(1) Neh. 12:42.—(2) 1 Ch. 7:21.

**עֲזִיָּהּ & עֲזִיָּהּ** ("helper"), [*Azur, Azzur*], pr. n. m.—(1) Jer. 28:1.—(2) Eze. 11:1.—(3) Neh. 10:18.

**עֲזִיָּהּ** ("help"), pr. n. *Ezra*—(1) the priest, and *γραμματεὺς*, who in the seventh year of Artaxerxes Longimanus (458 B.C.) led a colony of Jews from Babylon to Jerusalem, Ezr. chap. 7—10; Neh. chap. 8; his pedigree is given, Ezr. 7:1—5.—(2) one of the first colony, a cotemporary of Zerubbabel, Neh. 12:1, 2.

**עֲזִיָּהּ** ("whom God helps;" Germ. *Gottthelf*), [*Azareel*], pr. n. m.—(1) 1 Ch. 12:6.—(2) 1 Ch. 25:18.—(3) 1 Ch. 27:22.—(4) Neh. 1:13; 12:36.—(5) Ezr. 10:41.

**עֲזִיָּהּ** f.—(1) help, aid, Psalm 28:30; also **עֲזִיָּהּ**

like (זכרה), Ps. 60:13; 108:13; with He parag. Ps. 44:27.

(2) [Ezra], pr. n.; see עזר 2, a.

עזרה f.—(1) a word of the later Hebrew, for the older חצר a court (of the temple), 2 Ch. 4:9; 6:13; from עזר in the signification of surrounding, i. q. עזר, (Often in the Targ.; Arab. عرسه id.).

(2) a ledge (of the altar), عرسه, Terrasse, Eze. 43:14, 17, 20.

עזרה ("ready to help;" [for עזרה "the help of Jehovah"]), [Ezri], pr. n. m., 1 Ch. 27:26.

עזריאל ("the help of God;" compare the Punic pr. name *Hasdrubal*; i. e. עזרו בעל "the help of Baal"), [Azriel], pr. n. m.—(1) 1 Ch. 5:24.—(2) 1 Ch. 27:19.—(3) Jer. 36:26.

עזריה ("whom Jehovah aids"), and עזריהו [Azariah], pr. name—(1) of a king of Judah; also called עזיה which see.—(2) see עזיה No. 3; also of other men. See Simonis Onomast. p. 541.

עזריקם ("help against an enemy"), [Azri-kam], pr. n. m.—(1) 1 Ch. 3:23.—(2) 1 Ch. 8:38; 9:44.—(3) 1 Ch. 9:14.—(4) 2 Ch. 28:7.

עזרת see עזרה.

עזתי see עזה.

עט m. (from the root עט, which see).—(1) a style made of iron, with which letters were engraven on a rock, Job 19:24; Jer. 17:1.

(2) a writer's pen, Jer. 8:8; Ps. 45:2.

עטא Ch. (from the root עט) i. q. Heb. עצה counsel, prudence. Daniel 2:14, התיב עטא ונמא לאריח, "he answered to Arioch prudence and understanding;" i. e. replied prudently and wisely. Compare Prov. 26:16.

עטה —(1) TO COVER, TO COVER OVER. (Arab. غط [Syr. حط]. Cognate roots are עטף, from which this seems to be formed by softening the last labial, and עטה as pronounced with a sibilant). Const. followed by על (like עטה and other verbs of covering), Lev. 13:45; Eze. 24:17, 22; Mic. 3:7.

(2) to cover, to clothe oneself with any thing, to put on any thing, followed by an acc. Part. עטה על clothed with a mantle, 1 Sa. 28:14; Metaph. Ps. 104:2, עטה אור בשלמה, "clothing himself with light as with a garment." Ps. 109:19, 29; 71:13.

(3) to wrap up, roll up. Isai. 22:17, עטה עטה "rolling he will roll thee up;" also to wrap one-

self up. Jer. 43:12, "and he (Nebuchadnezzar) will wrap himself in the land of Egypt, as a shepherd wraps himself in his cloak;" i. e. he will destroy the whole face of the land of Egypt; compare the metaphor of the heavens being rolled together, Isaiah 34:4. In this passage of Jeremiah is found the origin of the signification of *destroying, blotting out*, an idea which the Syr. حط has as well as that of covering; see Castelli Lex. ed. Mich. p. 646.

(4) to become languid, to faint, to faint away (from the mind and eyes being involved in darkness, like the synonyms ענה Nos. 3, 4, ענה No. 3, עלה No. 2). I thus interpret with Alb. Schultens (in Opp. Min. p. 241), Cant. 1:7, "lest I be פעטה as one who faints by the flocks of thy companions," lest I should wander in search of thee from flock to flock, languid even to fainting, through the noontide heat. Caph in פעטה may be explained, languid as one about to faint, wie ohnmächtig, or else from that use of the preposition פ which has been stated above, p. cccclxxix, A, quam languidissima, as faint as possible. Others regard עטה h. l. to be one veiled, i. e. a harlot (comp. Genesis 38:14); others one weeping, others unknown, all of which are more remote from the context.

העטה, to cover, followed by two acc. Ps. 84:7, נספרכות יעטה מורה "moreover, the autumnal rain covers (it) with blessings;" and followed by על of the thing to be covered, Ps. 89:46.—As to the forms עט, עטא 1 Sam. 14:32; 15:19, see the root עט.

Derivative, מעטה.

עטין m. (from the root עט), a place where cattle lie down, Job 21:24, עטין מלא חלב "the resting places of his cattle abound with milk." So indeed Abulwalid, Aben Ezra, and many more recent writers. But I prefer to take עטין for the Ch עטמא, Syr. حمة thigh, side (m and n being interchanged, see p. cccclxxiii), Ch. and Zab. אמטא with this sense, his sides are full of fat (חלב for חלב). So LXX. ζγαρα; Vulg. viscera; Syr. sides.

עטישה m. sneezing, Job 41:10, from the root עשש.

עטלה m. a bat, Lev. 11:19. Isa. 2:20, comp. of עטל, compared with the Arab. غط to be dark, and עף flying, ע being elided.

עטן an unused root. Arab. عطن to lie down around the water (as cattle); whence معطن and



**עטף** a place by the water, where cattle lie down;  
see **עטף**.

**עטף** fut. **עטף**.—(1) TO COVER, TO COVER OVER,  
i. q. **עטף**, for which this verb is often used in the

Targums. (Arab. **عطف** IV. to be on, Syr. **حطف**  
to be clothed. Cognate and synonymous roots are  
**עטף**, **עטף**, **עטף**.) Followed by **ל** Ps. 73:6, **עטף-שירת**,  
**ל** **הקס** **ל** "a garment of violence covers them;" they  
are altogether covered over with iniquity, as with a  
garment. Compare **ל**.

(2) *to be covered, to be clothed.* Followed by  
an acc. Ps. 65:14, **עטפים** **עטפים** "the valleys are  
covered over with corn." Absol. *to hide, or cover  
over oneself.* Job 23:9, **עטף** **עטף** " (if) he cover  
himself over (i.e. hide) in the south." Hence **עטפות**  
garments.

(3) *to be wrapped in darkness, to languish, to  
faint* (comp. the synonyms **עטף** Nos. 3, 4, **עטף**,  
**עטף**). Used of the heart or soul, Ps. 61:3; 102:1; Isa.  
57:16. Part. pass. **עטפים** fainting, Lam. 2:19; *weak*  
(used of lambs), Gen. 30:42.

NIPHAL, i. q. **עטף** No. 3, Lam. 2:11.

HIPHAL, id. intrans. *to languish, to be feeble*, Gen.  
30:42.

HITHPAEL, *to languish, to faint*, used of the soul,  
or spirit, Psalm 77:4; 107:5; 142:4; 143:4; Jon.  
2:8.

Derived noun **עטפה**.

**עטף** (cognate to the verb **עטף** which see), to  
SURROUND, whether in a hostile manner (followed  
by **ל**), 1 Sa. 23:26; or for protection, followed by  
two acc. Ps. 5:13.

PIEL, **עטף**, *to surround with a crown, to crown*,  
followed by two acc. Ps. 8:6; 65:12; 103:4 (me-  
taph.); followed by a dat. of pers. Cant. 3:11.

HIPHAL, i. q. Piel; Isa. 23:8, **עטף** **עטף** "Tyre,  
the crowning," i.e. distributing crowns, or diadems,  
from the royal dignity in the Phœnician colonies  
resting on the authority of the senate of Tyre.  
Hence—

**עטף** constr. **עטף**, plur. **עטפים** f.—(1) *a crown*.  
—(a) convivial, Isa. 28:1.—(b) royal, *a diadem*,  
2 Sam. 12:30; Ps. 21:4; Cant. 3:11; Ezek. 21:31.  
Whatever is an ornament, or dignity, to any one, is  
figuratively designated a crown; Job 19:9, "he hath  
pulled down the crown from my head;" Pro. 12:4,  
"a virtuous woman is a crown to her husband,"  
Pro. 14:24; 16:31; 17:6.

(2) [*Atarah*], pr. n. f. 1 Ch. 2:26.

**עטפים** ("crowns"), [*Ataroth*], pr. n.—(1) *a*  
*a town in the tribe of Gad*, Num. 32:3, 34.—(2) *of*  
*another in the tribe of Ephraim*, Josh. 16:7; also  
called **עטפים-אדר** ("crowns of Addar"), Josh. 16:5;  
18:13.—(3) **עטפים בית יואב** ("crowns of the house  
of Joab"), a town in the tribe of Judah, 1 Ch. 2:54.  
—(4) **עטפים שוקן** a town in the tribe of Gad, Num.  
32:35.

**עטף** an unused root; Arab. **عطف** to sneeze,  
see **עטף**.

**ע** (for **ע**, i. q. **ע**, "a heap of ruins"), with the  
art. **הע** [*Hi, Hai*], pr. n. of a royal city of the Canaan-  
ites, situated east of Bethel, in the northern part of  
the territory of the tribe of Benjamin, Gen. 12:8;  
13:3; Josh. 7:2, seqq.; 8:1, seq.; Ezr. 2:28. LXX.  
*Ἀγγαί*. Vulg. *Hai*. Other forms of the same name  
which are fem. are **ע** Neh. 11:31; **ע** 1 Chron. 7:  
28 [but this is **ע**]; and **ע** Isa. 10:28.

**ע** (for **ע**, from the root **ע**, to overturn, to de-  
stroy), pl. **ע** m.

(1) *ruins, ruinous heaps*, Mic. 1:6; Jer. 26:18.  
Mic. 3:12; Ps. 79:1; comp. **ע**.

(2) **ע** Num. 33:45, and more fully **ע**  
verse 44; 21:11 ("the ruinous heaps of mount  
Abarim"), [*Ije-abarim*], a part of mount Abarim.

(3) **ע** [*Iim*], a town of the tribe of Judah, Josh.  
15:29.

**ע** see **ע**.

**ע** see **ע**.

**ע** ("void of leaves," see **ע**: ["stone"]),  
[*Ebal*], pr. n.—(1) *a mountain or rock in the*  
*northern part of mount Ephraim, opposite mount*  
*Gerizim* (**ע**), Deut. 11:29; Josh. 8:30. LXX.  
*Γαββαλ*. Vulg. *Hebal*.

**ע** see **ע**.

**ע** ("ruin"), [*Ijon*], pr. n. of a fortified city in  
the tribe of Naphtali, 1 Ki. 15:20; 2 Ch. 16:4.

**ע** f. 1 Ch. 1:46 for **ע**, which see.

**ע** (or **ע** Hiphil), TO PRESS UPON, TO RUSH  
VIOLENTLY UPON any person or thing. (Kindred  
to the roots **ע**, **ע**. Syr. **عطف** to be indignant,  
to rush upon any one; **عنف** indignation, wrath.  
Arab. **عطف** to be indignant, **عطف** rage, anger.) Const.  
followed by **ל** 1 Sa. 25:14, **ע** "he flew upon

them," i.e. stormed at them; followed by אֵל 1 Sam. 15:10. וַתָּעַט אֶל הַשָּׁקָל " (wherefore) didst thou fly upon the spoil;" and 1 Sa. 14:32 קָרַי (which alone is the true reading), וַתָּעַט אֶל הַשָּׁקָל "the people rushed upon the spoil." As to the form in both of these places, I have no doubt but that וַתָּעַט is the same as וַתָּעַט 1 Sa. 25:14, just like וַתָּחַשׁ Job 31:5, for וַתָּחַשׁ and he hastened; and וַתָּחַד Prov. 27:17, for וַתָּחַד; perhaps in these forms there is Dag. forte occultum (in the Chaldee manner). I formerly (see on Isaiah 22:17) referred these forms to the root וַתָּחַד (and this has been followed by Winer in his Lexicon), in the sense of *laying hold*, and *seizing*, comparing the Arab. عَطَا, in which however the only notion is that of *taking, receiving*. Hence—

עִים m.—(1) *a rapacious creature* (so called from rushing upon), Jer. 12:9; especially—

(2) *a rapacious bird* (ἀετός), Isa. 46:11; Job. 28:7; with which a warlike king is compared, Isaiah 46:11. Collect. birds of prey, Gen. 15:11; Isa. 18:6; Eze. 39:4.

עִימָם ("a place of ravenous creatures"), [Etam], pr. n. of a town in the tribe of Judah, 1 Ch. 4:3, 32; 2 Ch. 11:6; and of a rock near it, Jud. 15:8, 11.

עִי הַעֲבָרִים see עִי No. 2, 3.

עִילֹם m. i. q. עוֹלָם eternity, 2 Ch. 33:7.

עִלִּי (i. q. Chald. עִלִּי "most high"), [Ilai], pr. n. of one of David's captains, 1 Ch. 11:29; called, 2 Sam. 13:28, עֲלִמָן.

עִלַּיִם Elymais, [Elam], pr. n. of a province of Persia, in which stood the capital city, Susa (Ezr. 4:9; Dan. 8:2); perhaps in ancient writers it included the whole of Persia, which is called by later writers פָּרַס Gen. 10:22 (where the origin of the Elamites is traced from Shem), Gen. 14:1; Isa. 11:11; 21:2; 22:6; Jer. 25:25; 49:34, seqq.; Eze. 32:24. When used of the country, it is constr. with a fem., Isa. 21:2; when used for the inhabitants, with a masc., Isa. 22:6. See Cellarii Not. Orbis Antiqui. ii. p. 686; Rosenmüller Bibl. Alterthumskunde i. 1, p. 500, seqq.

["עֲלִמָּיָא Ch. plur. Elamites, Ezr. 4:9."]

עִים an unused root; perhaps, i. q. kindred אִים Chald. Pa. to frighten. Hence (as has been rightly observed by Abulwalid) ἀπ. λεγόμε.—

עִים Isa. 11:15, בְּעֵינֵי רָחוֹם "in the terror of his wrath," i.e. in his terrible wrath; or, as I prefer, "with

his terrible wind," i.e. most vehement wind. Rightly therefore, given by the LXX. ἐν πνεύματι βλαίῳ; Vulg. in fortitudine spiritus sui.

עִין—(1) i. q. Arab. عَيْن Med. Ye, to FLOW, to FLOW OUT, as water, tears; whence עֵין the eye, a fountain (unless, indeed, this noun be radical, and the verb secondary).

(2) denom. from עֵין Part. עֹיֵן looking askance, envious, 1 Sam. 18:9 כְּחֵיב עֹיֵן; Arab. عَائِن id.

עֵי f. (once m. Cant. 4:9 כְּחֵיב ["also perhaps Ps. 73:7; dual Zec. 3:9."]), constr. עֵי with suff. עֵינִי etc.; dual עֵינִים (which is also used for the plur., Zec. 3:9); constr. עֵינִי; once defectively עֵינִי Isa. 3:8; plur. עֵינֹת constr. עֵינֹת (only in signif. 3).

(1) *an eye* (Arab., Syr., Æth., id.). רָאָה לְעֵינִי to see with (one's) eyes, Eze. 12:12; יָפֵה עֵינִים beautiful of eyes, having beautiful eyes, Gen. 29:17; 1 Sa. 16:12.—Zec. 9:1, לַיהוָה עֵין אָדָם "Jehovah's is the eye of man;" i.e. he has his eye fixed upon man; so the LXX., Ch., Syr., (comp. Zec. 4:10; Jer. 32:19).—Specially these phrases are to be noticed—(a)

לְעֵינִי before the eyes of any one, before any one, Gen. 23:11, 18; Ex. 4:30; 7:20; 9:8; 19:11; and so very frequently. But altogether different from this is—(b) בְּעֵינִי in my eyes, i.e. according to my judgment, as it seems to me, in my opinion, by which in Hebrew the sense of *to seem, videri*, is expressed by a circumlocution. Gen. 19:14, וְהָיָה כְּבִסְחוֹק בְּעֵינִי "and he was in their eyes as one jesting;" i.e. he seemed to his sons-in-law to be jesting. Gen.

29:20. 2 Samuel 10:3, אֲבִירָה בְּעֵינֶיךָ "thinkest thou that David wished to honour thy father?" Hence כֹּלֵב בְּעֵינִי it seems good to me, i.e. it pleases me (see כֹּלֵב, וְיָטֵב, בְּעֵינִי, רַע בְּעֵינִי, יָרַע, it displeases me (see רַע, יָרַע), compare under the root יָרַע.—הִקְדָּם בְּעֵינִי one who seems to himself to be wise, Proverbs 3:7; 26:12; Job 32:1.—(c) רָחוֹם עֵינִי (far) from any one's eyes, i.e. unknown to him, Num. 15:24.—(d) בֵּין עֵינֵי between the eyes, i.e. on the forehead, Ex. 13:9, 16; Deu. 6:8; 11:18; on the front of the head, Deut. 14:1.—(e) עֵין עַל to set one's eye on any one, commonly used in a good sense, to regard any one with kindness, to look to his good; like the Arabic وضع عينا على فلان (on the other hand עֵין עַל is always taken in a bad sense), e. g. Genesis 44:21, אֲשִׁימָה עֵינִי עָלָיו "I will look to his good;" LXX. ἐπιμελοῦμαι αὐτοῦ. Jer. 39:12; 40:4; Job 24:23; Ezr. 5:5; [Chald.]: followed by אֵל Psalm 33:18; 34:16; followed by בְּ Deu. 11:12 (compare also Zec. 12:4; 1 Kings 8:29, 52); rarely used in a

bad sense of the angry countenance of Jehovah (elsewhere עינים), Am. 9:4, 8; and also verse 4 with the addition of the word עינה. Comp. in New Test. 1 Pet. 3:12.—(f) לְעֵינַי לְהָדִיר to serve instead of eyes to any one, i. e. to shew him the way, whether he be blind, Job 29:15, or ignorant of the way, Nu. 10:31.—(g) לְעֵינַי לְהָדִיר to lift up the eyes, see עינים No. 1, letter d.—(h) עינים עינים see עינים.—As many passions of the mind, such as envy, pride, pity, desire, are manifest in the eyes, that which properly belongs to the persons themselves is often applied to the eyes, e. g. רָעָה עֵינִי my eye is evil against some one, i. e. I envy him, Deu. 15:9; compare Tob. 4:7, *μὴ φθορήσαι σου ὁ ὀφθαλμός*. See also the remarks under the roots עינה, עינה, עינה. *proud eyes*, i. e. pride, haughtiness, Prov. 6:17; Ps. 18:28.—Poet. *the eye* of wine is the bubbling when it sparkles as poured out (Germ. *Perle*), Prov. 23:31. By meton. it is used of a *look*, or *glance* of the eyes, Cant. 4:9, כְּחֵיב, לְבָבִי מְצָחָה בְּאַחַד עֵינֶיךָ, "thou hast wounded my heart by one of thy eyes;" i. e. by one glance of thy eyes (in this one instance עי is joined to a masculine, but the *ר* has *מָצָחָה*).

(2) *face*, i. q. עינים, so called from the eyes, as being a principal part of it (compare Germ. *Geficht*, French *visage*, and Lat. *os*, used for the whole face). The examples which are cited for this, in its proper signification, are all either uncertain (Num. 14:14; Isa. 52:8: there is more weight in Ps. 6:8, although not even this is certain), or else misunderstood (1 Sa. 16:12; Gen. 29:17, see עינה); but that this was a signification of the word when Hebrew was a living language is shewn by the figurative significations which have arisen from it—(a) *surface*, Ex. 10:5, עֵלֶּיךָ הָאֲרֶץ "surface of the earth;" verse 15; Num. 22:5, 11.—(b) *face*, i. e. *appearance*, *form*, Num. 11:7; Levit. 13:5, 55; Eze. 1:4, seq.; 10:9; Dan. 10:6.—Connected with the primary meaning is—

(3) *a fountain*, so called from its resemblance to an eye (compare Pers. چشم eye, چشمه a fountain; Chinese, *ün*, eye and fountain; and *vice versa* Gr. *πηγή*, fountain, corner of the eye), Gen. 16:7; 24:29; 30:41; pl. f. עֵינֹת, constr. עֵינֹת Deu. 8:7; Ex. 15:27; Prov. 8:28; see as to the use of the plur. fem. with regard to inanimate things, Lehrs. p. 539, 540.

Also many towns of Palestine took their names from fountains which were near them, viz.—

(a) עֵינֵי הַיָּד ("the fountain of the kid"), [*Engedi*], a town in the desert of Judah, near [close upon] the Dead Sea, abounding in palm trees; *Engadda* of Pliny (H. N. v. 17), Josh. 15:62; 1 Sam.

24:1; Eze. 47:10; Cant. 1:14; more anciently called *עֵינֵי הַיָּד* (which see). [Now called 'Ain Jidy, Rob. ii. 209.]

(b) עֵינֵי הַגַּנִּים ("the fountain of gardens"), [*Engannim*], a town—(a) in the plain country of Judah, Josh. 15:34.—(β) of the Levites, in the tribe of Issachar, Josh. 19:21; 21:29.

(c) עֵינֵי הָדָר Pa. 83:11, and עֵינֵי הָדָר ("the fountain of habitation"), [*En-dor*], Josh. 17:11; 1 Sam. 28:7, in the tribe of Manasseh.

(d) עֵינֵי הַדָּה ("fountain of sharpness," i. e. swift) [*En-haddah*], a town in the tribe of Issachar, Josh. 19:21.

(e) עֵינֵי הַחֹר ("fountain of *En-hazor*"), a town in the tribe of Naphtali, Josh. 19:37.

(f) עֵינֵי הַחֹר, see עינה.

(g) עֵינֵי הַמִּשְׁפָּט ("fountain of judgment"), [*En-mishpat*], i. q. מִשְׁפָּט, which see, Gen. 14:7.

(h) עֵינֵי הַשְּׁנַיִם ("fountain of two calves," unless perhaps ע is written for עַל "two pools"), [*Engelaim*], a town on the northern shore of the Dead Sea.

(i) עֵינֵי הַשֶּׁמֶשׁ ("the fountain of the sun"), [*En-shemesh*], a town with a stream, on the borders of the tribes of Judah and Benjamin, Josh. 15:7.

(k) עֵינֵי [*Ain*] simply—(a) a town of the Levites in the tribe of Simeon, Josh. 15:32; 19:7; 21:16; 1 Ch. 4:32.—(β) a town in northern Palestine, Nu. 34:11.

In other places fountains themselves are designated by proper names, as—(aa) עֵינֵי רֹגֵל ("fountain of the spy," or, according to the Targ. "fuller's fountain"), [*En-rogel*], a fountain south of Jerusalem, on the borders of the tribes of Judah and Benjamin, Josh. 15:7; 18:16; 2 Sa. 17:17; 1 Ki. 1:9; according to Josephus (Arch. vii. 14, § 4), in the royal gardens.

(bb) עֵינֵי הַיָּמִים ("fountain of the jackals," commonly "dragon-fountain"), a fountain near Jerusalem, Neh. 2:13.

(cc) עֵינֵי הַתְּפֻחָה [*En-tappuah*], a fountain of the town תְּפֻחָה Josh. 17:7; compare verse 8.

Denominative is עֵינֵי, which see.

עֵינֵי Chald. f. plur. עֵינֵי, constr. עֵינֵי id. q. Heb. No. 1, Dan. 4:31; 7:8, 20. No. 1, e. Ezr. 5:5.]

עֵינֵי see עינה No. 2.

עֵינֵי ("two fountains"), Gen. 38:21, and—

עֵינֵי (comp. as to this form of the dual number, Gesch. der Heb. Sprache, page 49, 51; Lehrs. page 536), [*Enam*], pr. name of a town in the tribe of Judah, Josh. 15:34.

עֵינִי ("having eyes"), [*Enan*], pr. n. m. Nu. 1: 15; 2: 29; comp. עֵינִי under the word עֵינִי.

עָרַךְ TO LANGUISH, TO FAINT; comp. the cognate roots עָרַךְ (עָרַךְ, עָרַךְ), עָרַךְ. Once found as a verb, Jer. 4: 31. Hence—

עָרֵךְ f. עָרֵךְ adj. *languishing*, especially used of one who is wearied out, either with a journey or with toil, and at the same time suffers from thirst; see especially Gen. 25: 29, 30; Job 22: 7 (in the other hemist. (רָעַךְ); Psa. 63: 2. Pro. 25: 25, "cold waters to a languishing (i. e. thirsty) soul." Jer. 31: 25, "I will give drink to the thirsty." It is used also of cattle when wearied, Isa. 46: 1 (where עָרֵךְ is neutr. wearied, *fessum*, i. e. wearied beasts, i. q. עָרֵךְ (חֵיָהּ); used of a thirsty land, Ps. 143: 6; Isa. 32: 2.

עֵרֶכֶת fem. (from the root עָרַךְ No. 3)—(1) *darkness*. Amos 4: 13, עֵרֶכֶת שָׁחַר עֵרֶכֶת "he makes the dawn darkness." With a parag. עֵרֶכֶת Job 10: 22.

(2) [*Ephah*], pr. n.—(a) of a country and tribe of the Midianites; Arab. غَيْفَة Gen. 25: 4; Isa. 60: 6; 1 Ch. 1: 33.—(b) m. 1 Ch. 2: 47.—(c) f. 1 Ch. 2: 46.

עֵפֶי ("wearied out," "languishing"), [*Ephai*], pr. n. m. Jer. 40: 8 קרי where the כהיב has עֵפֶי.

עֵר m. with suff. עֵרָה Gen. 49: 11, plur. עֵרִים, a *young ass*, the foal of an *ass*, Zec. 9: 9. Job 11: 12, עֵר פָּרָא "a wild ass's colt." Sometimes used also of a *full grown ass*, used for riding on (Jud. 10: 4; 12: 14), for carrying loads (Isa. 30: 6), for plowing (Isa. 30: 24). Compare Gen. 32: 16. (Arabic عَير signifies any ass, whether wild or domestic. It appears properly to signify a *wild ass*, and a young ass, so called from its swift, *ardent* running; see the root עֵר No. 1, like פָּרָא a *wild ass*, from פָּרָא to run.)

עֵר pr. i. q. עָר TO BE HOT, ARDENT (beḥ, biḥig seḡ); Arabic عَال Med. Waw, to be hot (as the day), and causat. (for הָעֵר) to make hot, to heat (beigen). Hos. 7: 4, of a baker, יִשְׁבֹּת לְעֵר יָנִי "he leaves off heating (his oven) after the kneading until it be leavened." The notion of being hot is applied in various ways:—

(1) to an *ardent rapid course*, or running (Arab. عَال IV. to run swiftly, of a horse; عَال Med. Ye, to run away, breaking the reins, as a horse, compare רָלַק No. 2); whence עֵר a *wild ass*, so called from its rapid unrestrained running.

(2) it is applied to the *heat of anger*, an *ardent* attack upon the enemies (comp. عَال Conj. I. III. IV. to rush upon enemies, and عَال Med. Ye, to be incensed with jealousy). See עֵר No. 2, and עָר an enemy.

(3) to *heat of mind, terror* (compare רָלַק No. 3). See subst. עֵר No. 3.

(4) perhaps also to a great crowd of men, as places which are much frequented and thronged by men are called hot (Schröder, Or. Heb. page 26); comp.

عَال a crowd of men, عָלָה an army. Hence several (as Schröder, loc. cit.) derive—

עֵר [In Thes. from עָר I.], f. (Josh. 10: 2), plur. once עֵרִים Jud. 10: 4 (on account of the paronomasia, see עֵר), elsewhere עָרִים (from the sing. עָר)—

(1) a *city, a town*, said to be so called from being frequented by people (see the root No. 4); I would rather take עֵר as being nearly the same as עָר No. 2, and the Gr. ταῖχος a place fortified with a wall. For this word also included *camps*, and also *small fortified places, as towers, watch-towers*. What the extent of its signification is, may be learned from the following places. Num. 13: 19, "and what the cities are in which they (the people) dwell, הַבְּסֻכִּים, whether (they dwell) in camps, or in fenced cities?" 2 Kings 17: 9, "and they built for themselves high places in all the cities נְצָרִים כְּמִצְדֵי נְצָר from the tower of the watchmen unto the fenced city."—Jerusalem is called עֵר אֱלֹהִים the city of God, Psa. 46: 5; 87: 3; Isa. 60: 14; עֵר הַקֹּדֶשׁ the holy city, Neh. 11: 1; Isaiah 52: 1; Daniel 9: 24 (πολις ἁγία, Matthew 27: 53); עֵר יְהוּדָה the (capital) city of Judah, 2 Chron. 25: 28; also κατ' ἐξοχὴν, Eze. 7: 23, and עֵר Isaiah 66: 6 (this latter in another context is also used of Nineveh, the enemies' metropolis, Isaiah 32: 19).—Followed by a genit. of pers. the *city of any one* is his *native city*, or the *one in which he dwells*, Gen. 24: 10, עֵר נָחַר "the city of Nahor," i. e. Haran, in which Nahor dwelt; 1 Sam. 20: 6, compare in New Test. πόλις Βεθλὲμ, i. e. Bethlehem, Luke 2: 4, and πόλις ἀβρᾶμ (of the parents of Jesus) Ναζαρέτ, Luke 2: 39, and also a similar idiom is noticed under the words נָחַר, עָר; followed by a genit. of another city, it is used of the *circumjacent towns or villages* (elsewhere called עֵרֵי הַבְּנֵי, as עֵרֵי הַשְּׁבֹן the towns and villages near Heshbon, Josh. 13: 17; עֵרֵי שֶׁשֶׁר Isa. 17: 2.—Sometimes also parts of cities are called *cities* (comp. Germ. Markt, Mark, and πόλις, in Passow). Thus עֵרֵי הַקִּיָּם a *city* of waters, part of the city of Rabbah, a *city* 10: 25, עֵרֵי הַקִּיָּם a part of Samaria, so called from

the temple of Baal, probably fortified by a separate wall (see above as to the etymology).—The following appears to be said proverbially, Eccl. 10:15, "the labour of the foolish wearies him, because he does not know how ללכת אל עיר to go to the city," i. e. he cannot find his way to the city, an expression taken from a rustic and ignorant traveller, who would err even in the most beaten way. Compare Germ. *er weiß sich nicht zu finden*, spoken of an ignorant and slow-minded man.

Proper names of towns are—(a) עיר המלח ("city of salt"), in the desert of Judah, near the Dead Sea, Josh. 15:62.—(b) עיר נחש ("city of serpents"), [*Ir-nahash*], the site of which is not known, 1 Ch. 4:12.—(c) עיר שמש ("city of the sun"), [*Ir-shemesh*], in the tribe of Dan, Josh. 19:41.—(d) עיר התמרים ("city of palm-trees"), i. q. יריחו Jericho, so called from the multitude of palms growing there (see Plin. H. N. v. 14; Tacit. Hist. v. 6), Deut. 34:3; Jud. 1:16; 2 Ch. 28:15. As to עיר הקרם, see under the word הקרם.

Proper name of a man is עיר [*Ir*], 1 Ch. 7:12, for which there is, verse 7, עירי.

(2) *heat of anger, anger*, see the root No. 2, Hos. 11:9, לא אבוא בַעִיר, "I will not come with anger;" perhaps also Ps. 73:20.

(3) *fear* (see the root No. 3). Jer. 15:8, הפלתי עליה פתאם עיר ובהלות. LXX. ἐπὶ πόλιν ἐπ' αὐτὴν ἐξαιφνης τρόμον καὶ σπουδὴν.

עיר Chald. m. (from the root עיר) *a guard, a watcher*, a name of angels in the later Hebrew, from their guarding the souls of men [?], Dan. 4:10, 14, 20. (Used also in the Syriac liturgies of arch-angels, as of Gabriel; elsewhere ܥܝܪ and Gr. Ἐγγήγοροι of evil angels. See the Book of Enoch, i. 6. Suiceri Thes. Eccl. v. ἐγγήγορος. Castelli Lexicon Syr. ed. Mich. p. 649.)

עִירָא ("town," ["watchful"]), [*Ira*], pr. n. m.—(1) of a priest of David, 2 Sa. 20:26.—(2) of two of David's captains, 2 Sa. 23:26, 38.

עִירָד [*Irād*], pr. n. of an antediluvian patriarch, son of Enoch, and grandson of Cain, Gen. 4:18.

עִירוּ pr. n. m. [*Iru*], 1 Ch. 4:15.

עִירִי ("belonging to a city"), [*Irī*], see עיר No. 1, extr.

עִירָם ("belonging to a city"), [*Iram*], pr. n. of a leader of the Edomites, Gen. 36:43.

עִירָם, עִירָם, pl. עִירָם i. q. עִירָם—(1) adj. *naked*, Gen. 3:7, 10, 11.

(2) subst. *nakedness*. Ezekiel 16:7, אֶת עִירָהּ וְאֶת עִירָהּ "thou also (wast) nakedness and necessity," i. e. utterly naked and helpless (abstr. for concr like עִירָהּ, עִירָהּ). Verse 22, 39; 23:29. Root עִירָם No. I.

עִירָהּ the constellation of the bear, see עִירָהּ,

עִירָהּ pr. n. see עִירָהּ.

["עִירָהּ a root unused as a verb, which appears to have signified *agility* and *alacrity*; hence the quadriliterals עִירָהּ, עִירָהּ, עִירָהּ, עִירָהּ."] ]

עִירָהּ (i. q. עִירָהּ "mouse"), [*Achbor*], pr. n. m.—(1) Genesis 36:38.—(2) of a courtier of Josiah, 2 Ki 22:12, 14; Jer. 26:22; 36:12.

עִירָהּ a spider, Job 8:14; Isa. 59:5 (Arabic عنكبوت, Chaldee עִירָהּ). It seems to be compounded of the verb עִירָהּ, Arab. عكش to weave (as a spider), and عִירָהּ [עִירָהּ] agile, swift as if *agile weaver*, compare German Spinne, from spinning, and the Gr. ἀράχνη from the Phœnicio-Shemitic עִירָהּ to weave.

עִירָהּ m. a mouse, especially a field mouse, 1 Sa. 6:4, 5, 11, 18; Lev. 11:29; but some esculent species of dormouse appears to be meant, Isaiah 66:17.

Indeed, Arab. عكبر is i. q. χιρογοργύλλιος, an animal good for food, like a rabbit, *mus jaculus*, Linn. See Bochart in Hieroz. t. i. p. 1017, who regards this word as being compounded of the Chaldee עִירָהּ to devour, and עִירָהּ a field (l being elided); I prefer from עִירָהּ to devour, to digest food, and עִירָהּ in the signification of corn. [But see עִירָהּ.]

עִירָהּ ("sand made warm by the heat of the sun"), Arab. عكك from the root עִירָהּ pr. n. *Accho*, a maritime city in the tribe of Asher, Jud. 1:31 (and perhaps Mic. 1:10; where בכּו seems to be for עִירָהּ); called on the Phœnicio-Grecian coins עכ, read עכ (see Mionnet, Descr. des Medailles, tab. 21. Eckhel, Doctr. Numm. iii. 423 [See Ges. Monum. Phœnic. p. 269]), Greek Ἀκη (Strabo, xvi. 2, § 25); more commonly called *Ptolemais*; called in the time of the crusades عكك, now *St. Jean d'Acre*. See Relandi *Palæstina*, p. 534—42.

עִירָהּ ("causing sorrow," comp. Josh. 7:26) [*Achor*], pr. n. of a valley near Jericho, Josh. 15:7; Isa. 65:10; Hos. 9:17.



**עכר** an unused root, Arab. عَكَ prop. to strike, to smite; fut. I, to be hot (as the day), prop. to be struck or touched by the sun (compare עָכָה No. 3, and ضرب), whence pr. n. עֶכָּו.

**עכר** an unused root, prob. i. q. עָכָר (comp. Josh. 7:1, seqq.), whence pr. n. יַעֲכָר and —

**עכר** pr. n. ("troubling," i. q. עָכָר, as this name is actually written, 1 Ch. 2:7), [Achan], an Israelite, who, by his sacrilege, occasioned the people to be smitten, Josh. 7:1; 22:20.

**עכס** not used in Kal. Arab. عَكَس to bind back, whence عֶכָּס a rope which is fastened from the mouth of a camel to its forefoot. Hence עָכָס a fetter, an anklet, from which —

PIEL, denom. to adorn oneself with anklets, or to make a noise, or tinkling with them, a mark of women desirous of attracting attention, Isa. 3:16.

**עכס** m. an anklet (see the root) — (a) a fetter for a criminal. Pro. 7:22, "he (the young man) follows her (the adulteress) as an ox to the slaughter-house; וַיִּבְעָכֶם אֱלִמֹסָר אֹיִל and as the wicked man (i. e. criminal) (goes or is conveyed) in fetters to punishment." Some recent writers have incorrectly denied that עָכָס can be rendered as in fetters, although it is not necessary to assume the elipsis of the particle עֵ; see Hebr. Gramm. § 116, note; and see especially the examples in which the noun, after עֵ, must be regarded as in the accusative, and designates state or condition in which any one is: עָכָלוֹם as in a dream, Isa. 29:7; עָכָו לְבוֹשׁ as in a splendid garment, Job 38:14. Or in this passage עָכָס may be for עָכָס אִישׁ "as one bound in fetters (is conveyed) to the punishment of the fool;" i. e. of folly or crime; Germ. wie ein armer Sünder zur Strafe der Thorheit. — (b) as an ornament of women loving display, periscelis, περισκέλιον. Plur. עָכָסִים Isa. 3:18. Compare עָכָס.

**עכסה** ("anklet"), [Achsah], pr. n. of a daughter of Caleb, Josh. 15:16, 17; Jud. 1:12.

**עכר** — (1) pr. i. q. Arab. عَكَר to disturb or trouble water; figuratively —

(2) to afflict any one, Jud. 11:35; often more strongly, i. q. to bring evil upon, Gen. 34:30; Josh. 6:18; 7:25. 1 Sam. 14:29, עָכָר אֶת־הָאָרֶץ "my father troubleth the land," 1 Ki. 18:17, 18. Prov. 11:17, עָכָר שָׂאֲרוֹ "the cruel troubleth his own flesh," verse 29.

NIPHAL, to be troubled, stirred up, (as grief),

Ps. 39:3. Part. fem. troubled, i. e. trouble, disturbance (Berrüttung), Pro. 15:6. Hence —

**עכר** [Achar], see עָכָו.

**עכר** ("troubled"), [Ocran], pr. n. m. Num. 1:13; 2:27.

**עכר** m. quadril. an asp, Ps. 140:4. It is formed apparently from the root עָכַס to bend backwards, by the addition of the letter ב. See Lehrg. p. 865.

**על** & **על** (of the same form as עָר, from the root עָרָה) — (1) prop. subst. height, hence as a concr. the Highest, Most High. Used of God, Hosea 11:7, אֱלֹהֵינוּ "they (the prophets) called them (the people) to the Most High, but no one will exalt (him)." With the negative part. לֹא עָל or לֹא עָל non-summus, not the Most High, i. q. לֹא אֱלֹהִים non-deus, not god, collect. non-dii, not gods, i. e. idols, or i. q. בְּרִיּוֹת worthlessness, nothingness. Hos. 7:16, לֹא עָל "they turn themselves to idols" or "to worthlessness."

(2) Adv. — (a) on high, highly. 2 Sam. 23:1, הָקָם " (who) was raised on high." — (b) on high, above, מֵעַל from above, Gen. 27:39; 49:25; and simply, above, Ps. 50:4. Whence constr. st.

**על** pl. const. עָלִי (a form peculiar to poetry, like עָלִי, עָלִי, עָלִי, עָלִי, עָלִי) with suff. עָלִי, עָלִי, עָלִי, עָלִי, עָלִי poet. עָלִימוֹ (Ps 5:12; Job 20:23).

(A) a prep. of very frequent occurrence, and of wide extent in meaning; answering to the Gr. ἐπὶ (ἐπὶ) and ἀπὸ, Germ. auf, über, Lat. super and in, on, upon, over; the various significations of this word may be referred to four classes. It is —

(1) i. q. ἐπὶ, super, auf, upon, when anything is put on the upper part of another, so as to stand or lie upon it, or have it for its substratum — (a) used of a state of rest, e. g. to lie עָל הַמִּטָּה on a bed, 2 Sa. 4:7; עָל הַדֶּרֶךְ on the path, Job 18:10; עָל הָאָרֶץ on a country, Amos 7:17 (compare Isaiah 14:1, 2), and so עָל אֶפְרַיִם on the territory of Ephraim, Isa. 7:2 (in Germ. auf dem Felde, auf ephraimitischem Gebiete). It is correctly used, Psalm 15:3, "he slandereth not עָל לְשׁוֹנוֹ on his tongue," (for there speech really springs up); and in like manner עָל פִּי upon thy mouth, where we should say, upon thy lips. Ex. 23:13, יִשָּׁמַע עָל פִּי "let not (the name of idols) be heard on thy lips." Ecc. 5:1; Ps. 50:16; compare Gr. ἀναστρέφω ἐξέω. To the same usage belongs the phrase עָל בֵּית on or in a house; the examples of which however may be judged of separately. Isa. 32:13, "briers and thorns grow up עָל כָּל־בֵּיתֵי כְשׁוֹשׁ in all the houses

of luxury," etc., that is, upon their ruins, from which they spring up as from the ground. Isaiah 38:20, "we sing with stringed instruments... על בית" "on the temple of Jehovah," this being built upon a lofty site; so in Germ., auf der Stube, auf dem Saale, for oben in der Stube, Pol. po izbie, on the parlour, from its being higher than the ground-floor. To the examples of letter *b*, and below to No. 4, we should perhaps refer Hos. 11:11, "I will cause them to dwell על בתיהם in their houses," and Isaiah 24:22, "the prisoners are gathered together into the dungeon, and are shut up in the prison." Similar is על עפר on the dust, not only used of the surface of the ground, but also in the grave, where the dead both lie upon the dust, and under it, Job 20:11; 21:26; see עפר.

Specially—(a) it is used in designating clothing which any one wears. Gen. 37:23, "the tunic אשר עליו which he wore," or "with which he was clad." Exod. 28:35; Deut. 7:25; 1 Ki. 11:30. So should the passage be explained Job 24:9, אשר על עני יחבלו, "the things which are on the poor (i.e. the garments, clothes of the poor) do they take in pledge." Comp. על נלה for אשר על נלה Lam. 2:14; 4:22, under the word נלה No. 2. (In the same manner in Arabic they use على, see Schult. on Job 24:21; Hariri, Cons. ed. Sch. iv. page 46; also, the Gr. χερσίδες ἐπὶ χερσὶ, Od. xxiv. 229) —It is used—(β) to be heavy upon any one, i.e. to be troublesome to him, see עבד and Lehrg. 818. So Isa. 1:14, הִיוּ עָלַי לְטָרָח "they are as a burden upon me," i.e. they are a trouble to me. Opp. to מַעַל מַעַל. Hence—(γ) it denotes duty or obligation, which rests upon any one, like a burden (see my remarks on Isa. 9:5). 2 Sa. 18:11, עָלַי לָהֶטֶת " (it was) upon me to give (my duty)." Prov. 7:14, וְכִהִי שְׁלָמִים עָלַי "thankofferings (were) upon me," (I owed them, had vowed them). Gen. 34:12, הִרְבּוּ עָלַי מָאֵד מְחַר וּמָתָן "lay upon me never so much dowry and gift," &c. 1 Ki. 4:7; Ps. 56:13; Ezra 10:4; Neh. 13:13. (So the Arab. على ألف I owe a thousand denarii, and على ألف thou owest me a thousand denarii; De Sacy, Gramm. Arabe 2nd edit. i. § 1062.—(δ) הָיָה עָלַי, Gr. ἦν ἐπὶ τῷ σῶματι, e.g. לָחֶם to live on bread, Deut. 8:3; הָיָה עָלַי חֶרֶב by his sword, Gen. 27:40. Life is supported and sustained by whatever על is thus used with, as though it were a foundation upon which it rested. Comp. Isa. 38:16. Used figuratively—(ε) of the time when anything is done (as the things done rest upon time as a foundation or else go on in time

as in a way); this usage is, however, of rare occurrence. Pro. 25:11, אֶפְסָיו "in its own time," (see אפס); zu seiner Zeit. (So Arab. على عهده in its own time; Gr. ἐπ' ἡμετέρας, Od. ii. 284; ἐπὶ νυκτὶ, ἐπὶ πολέμου; Engl. upon [on] the day; Germ. auf den Tag). —(ζ) of a rule or standard which is followed, or example which is imitated (since things to be measured or to be made according to the pattern of any thing else are laid upon the rule or standard, man legt sie auf das Muster; comp. Gr. ἐπὶ θηρῶς, in the manner of beasts, hunc in modum; Germ. auf die Art, auf englisch, in the English manner.) Ps. 110:4, עַל דִּבְרֵי "after the manner of Melchizedech." על קנה in this manner, Esth. 9:26. על קרא καλεῖσθαι ἐπὶ τινος, to be called by any one's name (see קרא). Often used of the instrument after whose modulations a song is to be sung, Psal. 8:1; 45:1; 53:1; 60:1; 69:1; also used of a song the tune or measure of which is followed by other songs, Ps. 56:1 (compare as to a similar use of the Syr. عى Eichhorn, Pref. to Jones de Poësi Asiat. p. xxxiii; also the Russian po tact, nach dem Tacte).

(b) used of motion upon or over the upper part of a thing or place, either downwards upon any thing from a higher place, הֵשִׁיל עָלַי to cast upon any thing, Ps. 60:10; to rain on the earth, Job 38:26; to fall on one's knees, 2 Ki. 1:13; עָלַי לְחַבֵּשׁ to inscribe in a book, Ex. 34:1; וְהָיָה עָלַי יָד (see יד, letter ee), simpl. וְהָיָה עָלַי לְחַבֵּשׁ to deliver into the hands, Isa. 29:12, and hence figuratively עָלַי צִוָּה and other verbs of commanding, giving orders; also בּוֹא עָלַי to come upon any one (see בּוֹא); also, Gen. 16:5, הִקְסִי עָלַי " (I t) my wrong (the wrong done to me) (be) upon thee;" Eze. 13:3, הָיָה עָלַי to pronounce good upon any one. Here also should the expression be referred which has been variously explained, "my soul pours itself על upon me," i.e. being poured out into tears, it wholly covers me, as it were, with them, (überflüthet, übergießt mich mit Thränen), Job 30:16; Ps. 42:5. This expression is followed in others which are similar to it, as הִתְעַשְׂפָה הַמָּתָה עָלַי רוּחִי Ps. 142:4; 143:4; Jon. 2:8; הִתְעַשְׂפָה הַמָּתָה עָלַי רוּחִי Ps. 42:6, 7, 12; 43:5. (On the other hand, there is a pregnant construction in נִהַפְּכוּ עָלַי צִירִים "pains are turned upon me," i.e. come upon me; 1 Sam. 4:19; Dan. 10:16). —To the latter kind belong עָלַה עָלַי to go up into a mountain, Isa. 40:9; 14:3, 14; הֵעֲלָה עָלַי הַמֶּרְקָב to take (any one) up into a chariot, 1 Ki. 20:33; עָלָה עָלַי to hang on a tree, Gen. 40

19; 1 Sam. 4:12; and also the phrase *על לב* to come up upon the heart, and to occupy it, used of thoughts, Jer. 3:16; 7:31; 19:5; 32:35. Hence—(a) it denotes something *super-added* (compare Gr. *μῆλος ἐπὶ μῆλῳ*, Od. vii. 120, *ἐπὶ τοῖς*, Germ. *über dieß*, Lat. *vulnus super vulnus*), as *על* to add to any thing (see *על*); *על* to be reckoned to any thing, 2 Sam. 4:2; *על שבר* ruin upon ruin, Jer. 4:20, compare Eze. 7:26; Job 6:16; Isa. 32:10, *על ימים* “(add) days to a year,” i.e. after a year and more; Gen. 28:9, “he took Mahalath... *על* unto his wives,” besides his other wives; Gen. 31:50. Where any thing is subjoined which might be a hindrance, it is—(β) *notwithstanding*, and when followed by an inf. *although*, Job 10:7, *על דעתך* “although thou knowest.” See below, B, No. 1.

(2) The second class comprehends those significations and phrases in which there is the idea of *impending, being high, being suspended over* anything, without, however, touching it; Gr. *ὑπέρ*; Germ. *über, above, over*. It is used of rest in a place, e.g. Job 29:3, “when his light shined *על* over my head.” Ps. 29:3, “the voice of the Lord (is heard) over the waters;” also after verbs of motion, Gen. 19:23, “the sun was risen *על* over the earth;” Gen. 1:20; Job 31:21. Specially—(a) it is used of rule *over* men, as *על* to set *over*; *על* he who is over (the ruler of) the palace: (see *על* No. 2).—(b) It is put after verbs of covering, protecting (prop. to cover over anything); see *על* and *על* and Lehrs. 818; even though the covering or veil be *not above* the thing, but *around, or before* it. Ex. 27:21, “the curtain which was *above* the testimony,” i.e. before the testimony. 1 Sam. 25:16, *על* “they were a wall *above* us,” i.e. before us; they protected us; Eze. 13:5. After verbs which convey the idea of protecting, and also those which imply defending or interceding, it may be rendered in Latin, by *pro, for* (compare Gr. *ἀμύνειν ὑπέρ, θύειν ὑπέρ*); as *על* to fight *for* any one, Jud. 9:17; *על* id.; Dan. 12:1; *על* to make atonement *for* any one; *על* to intercede *for* any one, to avert penalty. Often—(c) it has the signification of *surpassing, going beyond* (compare Lat. *super omnes, supra modum*). Ps. 89:8, “terrible *above* all that are round about him.” Job 23:2, *על* “my hand (i.e. the hand of God punishing me) is heavier than my groaning;” Eccl. 1:16; Ps. 137:6; Gen. 49:26. In these examples the particle *על* is nearly the same as *על* comparative (also Gen. 48:22, “I give to thee

one portion of land *על* above thy brethren,” (i.e. greater than to thy brethren); and even—(d) it is often *besides, over and above*. Ps. 16:2, *על*; and of time, *beyond*; Lev. 15:25, “if the flux continue *על* beyond the time of her uncleanness;” Job 21:32. Figuratively—(e) it is used of *the cause, on account of* which (Gr. *ὑπὲρ οὗ*) any thing is done. Ps. 44:23, “for thy sake *על* we are killed;” Job 34:36; Ruth 1:19. Hence *על* Lam. 5:17; *על* Jer. 4:28, and (see *על*) on this account; *על* (*propter rem*); *על* (*propter causas*), on account of; *על* on what account? i.e. wherefore. Followed by an inf. *על* *because thou sayest*, Jerem. 2:35; Job 32:2. Often, therefore, used of the cause (as if the foundation) both of joy and sorrow (see *על*); of laughing and weeping (see *על*); of anger (Job 19:11); of pity (Ps. 103:13) etc.; also—(f) of the object of discourse (see *על*, also Nu. 8:22); of swearing (Levit. 5:22); of confession (Ps. 32:5); of prophecy (1 Ki. 22:8; Isa. 1:1); of strife (Gen. 26:21), etc.; and—(g) of the price *for* which any thing is done (compare Latin *ob decem minas = pro decem minis*); Job 13:14, *על* “at what price,” prop. “on account of what.”

(3) The third class comprehends those examples in which *על* (after verbs of rest) has the sense of *neighbourhood and contiguity*; Lat. *ad, apud*, Germ. *an, bei, at, by, near*; this sense however springs from the primary one of being high over, and may be reduced to that. (Compare Germ. *an* from *avā*, Lat. *apud, ant. apur, apor*, i.e. *ὑπὲρ*, Sanscr. *upari*.) So especially—(a) when a thing really impends over another, e.g. when one stands *at a fountain* (*על*), over which one really leans. Gen. 16:7; *על* by the water (as that is lower than the surface of the ground), Num. 24:6; *על* by the sea, Ex. 14:2, 9; *על* on the shore of the Nile, Isai. 19:7 (compare Gr. *ἐπὶ ποταμοῦ*, Lat. *super fluvium*, Liv. i.e. *ad fluvium*, Engl. *upon the river*, Dutch *Keulen op den Rhyn*, Russian *pomorska maritime*, pr. *supermarinus*); *על* by the camels (while they were lying down, so that a man standing was above them), Gen. 24:30; *על* Prov. 23:30: *על* in judgment, pr. at the judicial board (compare *super cenam, ἐπ' ἐγγε*), Isai. 28:6; *על* at the manger, Job 39:9;—(b) or when one inclines oneself, or leans upon any thing, Isai. 60:14, “they shall bow down *על* at the soles of thy feet.” *על* at the door (i.e. leaning against it), Job 31:9. Hence—(c) like the Lat. *ad latus, ad dexteram*, Germ. *auf der Seite, auf des*

rechten Seite (compare *ἐπὶ δεξιὰ, ἐπὶ ἀριστερά*, II. vii. 238; xii. 240); *at, on*, the side or hand, e. g. על צד at the side (see על יד), על יד at the hand (see יד), על ימינו at his right hand, Zec. 3:1; על פני at the front, i. e. before (see פנים), על ידי by the hedge (as in Germ. they say, unter dem Zaune), Job 30:4; על קרית near the city, Job 29:7; and even with another preposition following על אחריו at the hinder part, i. q. אחר behind, Ez. 41:15; על לפני Ez. 40:15. Often used of a multitude of people or soldiers attending on (standing by) a commander or king, Exod. 18:13, 14; Jud. 3:19; Job 1:14; 2:1 (compare Gr. *παρουσῆσαι* and *ἑστῆαι* Isai. 6:2), also על קרן Exodus 14:3; על ראש Isai. 35:10; and Job 26:9, פרישו עליו ענניו "he spreads out around him his clouds." Job 13:27; 36:30.—Kindred to this is—(d) the signification of accompanying, *with*. Exod. 35:22, "men with (על) women." Job 38:32; Am. 3:15; also used of things (*von begleitenden Umständen*), e. g. על יד with sacrifices, Ps. 50:5; על נבל to the sound of the psaltery, Psalm 92:4; על אור with the light (of the sun), Isa. 18:4; compare על הדם על אכל to eat (flesh) with the blood.—Like other particles of accompanying (עם, אח), it is applied—(e) to the signification of holding, possessing. Ps. 7:11, חגני על אלהים "my shield (is) with God," i. e. God holds it. Also—(f) it is also prefixed to abstract substantives, and thus serves as a periphrasis for adverbs, as על שקר with falsehood, i. e. falsely, in a lying manner, Levit. 5:22; על יקר liberally, Psal. 31:24; על נקלה lightly, Jerem. 6:14; 8:11; על רצון with approbation (of God), Isa. 60:7, i. q. רצון Isai. 56:7; Jer. 6:20; compare *ἐπ' ἰσα*, i. q. *ἰσως, ἐπὶ μέγα, ἐπὶ πολὺ*, Arab. على بيان evidently.

(4) the fourth class includes those significations and examples in which על denotes *motion* (especially when rapid), *unto* or *towards* any place, nearly approaching in signification to the particle אל, for which אל is always accustomed to be used in Syr. and Chald. This arises from the signification of *rushing down upon* any thing, see No. 1, letter *b* (rushing being more swift and rapid when downwards), and this is expressed in Greek, either by the particle *ἐπὶ*, or else by *κατὰ* (*down upon* any thing); especially in compound words (*καθίμι*) Lat. *in, ad*, Germ. *auf* (*etwas*) hin, *auf* (*etwas*) los, *upon, to, towards*. Thus על פניו to his face (elsewhere אל פניו see פנים), Job 21:31; על מקומו to his own place, Ex. 18:23; על ימין to the right hand, Gen. 24:49; על קרבו for אל קרבו into his inwards, i. e. into him, 1 Ki. 17:22. Hence על יד, נשחך, to stretch out

the hand to, or towards any thing (Isai. 11:8; see שחך), נפל על, (also אל) to fall away to any one; על כתב (also אל) to write to any one, 2 Chron. 30:1; על לב שים to turn the heart to any thing (see שים); על השתחוה to bow oneself before any one, Lev. 26:1; and so after a verb of going (2 Sam. 15:20), of coming (ibid. verse 4), of fleeing (Isa. 10:3), of drawing near, Eze. 44:13; of sending, Neh. 6:3; of being taken, Job 18:8; of telling, Job 36:33; Isa. 53:1; of love (see ענב) and desire, Cant. 7:11. Also, 2 Sa. 14:1, לב המלך על אבשלום "the heart of the king (inclined) to Absalom," i. e. he loved him. Specially it is—(a) in a hostile sense, *against, upon, auf* (*etwas*) los, *über* (*etwas*) her. Judges 16:12, על פלשתים "the Philistines (are) upon thee," i. e. they rise against thee. Eze. 5:8, הניני עליך "behold I am against thee," i. e. I invade thee, attack thee (elsewhere אלך, ה', Job 16:4, 9, 10; 19:12; 21:27; 30:12; 33:10; Isai. 9:20; 29:3; also, על כום to rise against any one; על עיר to besiege a city; על קרב to surround any one (in a hostile manner); על השב to take counsel against any one, etc. More rarely—(b) in a good sense; *towards*, e. g. עלה חסדך על 1 Sa. 20:8.—(c) By writers of the silver age (see the Chald.), it is not unfrequently so put for אל and ל, that it is rendered in Latin by a dative. Est. 3:9, אם על המלך טוב "if it seem good to the king," i. e. pleases him (compare Ezr. 5:17); and so also not unfrequently in the book of Job, as, 33:23; אם יש עלי Job 22:2, יספון עלי, כי "if he be profitable to himself," 6:27; 19:5; 30:2; 33:27; 38:10; compare Eze. 27:5; Prov. 29:5. Less correctly to this class some have referred על השמים towards heaven; Ex. 9:22; יהיה על Isa. 17:7; (הר) Mic. 4:1; and others of this kind, which belong to No. 1, *b*, latter part.

(B) Conj. for על אף—(1) *although* (compare letter A, 1, *b*, *β*). Job 16:17, לא חסם קפצי, "although there be no violence in my hands;" 34:6; Isai. 53:9. (Arab. على id.; see Schult. on Job, Martini on Isa. loc. cit.).

(2) *because that, because*, followed by a pret. Gen. 31:20; Ps. 119:136; Ezr. 3:11; more fully על אף Deut. 29:24; 2 Sam. 3:30; על אף Deut. 31:17; Ps. 139:14.

It is compounded with other particles—(A) על pr. *as according to*, wie es angemessen (if), comp. על A, No. 1, *ζ*; Isa. 59:18; 63:7. By far the most frequent compound is—

(B) מעל (Arab. مع, although this is rare in Arabic, see 1 Ki. 13:15, Arab. Vers.).

(1) *pr. from upon, from above*, used of things which go away from the place, in or upon which they had been; Germ. von oben weg, e. g. Gen. 24:64, "she alighted **מֵעַל הַנֶּמֶל** from off the camel." Gen. 48:17, "he took the hand **מֵעַל רֹאשׁוֹ** from off his head," on which it was placed. **נִשָּׂא רֹאשׁ מֵעַל פֶּה** to behead any one, Gen. 40:19. **קָרָא מֵעַל סֵפֶר** to read of that which is written upon the book, (compare **עַל כְּתָב**), Jer. 36:11, compare Isa. 34:16; Amos 7:11. Jud. 16:20, "Jehovah departed **מֵעָלָיו** from above him," (the Spirit of God having rested upon him). Specially — (a) it is used of those who *lay aside* a garment, (see **עַל A**, No. 1, a), Gen. 38:14, 19; Isa. 20:2; a shoe, Josh. 5:15; who draw off a ring from the finger, Gen. 41:42; compare Deu. 8:4; 29:4; whence it is used of the skin, Job 30:30, **עוֹרִי יָהָר מֵעָלַי**, "my skin has become black (and falls) off from me;" verse 17. Figuratively, Jud. 16:19, "strength departed from off him," (as he had been clothed with it, see **לְבָשׁ**). — (b) it is used of those who remove something troubling, which had been a burden to them (see **עַל** No. 1, letter a, β). Exod. 10:28, **לֵךְ מֵעָלַי** "depart from me," to whom thou art troublesome and as it were a burden. Gen. 13:11; 25:6. 2 Sam. 19:10, "(David) fled out of the land **מֵעַל אֶבְיָשָׁלוֹם** from Ab-salom," (to whom his father began to be a trouble).

(2) *from at, from by, from near* anything (comp. **עַל** No. 3), as if *de...juxta, prope*. Gen. 17:22, "and Jehovah went up **מֵעַל אַבְרָהָם** from by Abraham." Gen. 35:13; Nu. 16:26; hence after verbs of passing by, Gen. 18:3; removing, Job 19:13; turning oneself away, Isa. 7:17; Jer. 2:5; Hos. 9:1. (3) **מֵעָלָה** nearly i. q. **עַל** (comp. **מִתַּחַת** i. q. **תַּחַת**), above, Neh. 12:37; upon anything, Gen. 1:7; Eze. 1:25; over anything Jon. 4:6; 2 Chron. 13:4; Neh. 12:31; near, by, 2 Ch. 26:19. (Aram. **ܠܠܐ** id. Matt. 2:9.) Also, without **ל** (like **מִתַּחַת** for **תַּחַת**) above, Neh. 3:28. Eccl. 5:7, **כִּי גְבוּהָ מֵעָלַי** "for one high (powerful), who is above the high, watcheth him;" i. e. there is above the most powerful, one more powerful, who takes care of him. Psal. 108:5; and with an acc. Esth. 3:1; near, by, Jer. 36:21.

**עַל** Chald. with suff. **עֻלְהִי**, **עֻלְנִי**, i. q. Heb.

(1) upon (auf), Dan. 2:10, 29, 46, 48, 49; 3:12, etc.

(2) i. q. Hebr. No. 2, *ὑπέρ*; specially in the signification of surpassing, Dan. 3:19; figuratively, *for, on account of*, used of cause; whence **עַל דָּבָר** therefore, Ezr. 4:15.

(3) often i. q. **אֵל** to some person or thing, after

verbs of entering, Dan. 3:24; returning, Dan. 4:31; sending, Ezr. 4:11, 17, 18; writing, 4:7 [but this is Heb.]; i. q. **ל** the mark of the dative, Dan. 6:19, "sleep fled **עָלָיו** to him" (i. e. his sleep); hence **עַל** Ezr. 5:17, and **עָלַי** Dan. 4:24, to *seem good* to some one, i. e. to please him.

**עַל** more rarely **עוֹל**, with suff. **עוֹלִי** in. a yoke, a curved piece of wood fastened to the pole or beam, laid upon the neck of beasts for drawing, Nu. 19:2; Deut. 21:3. Mostly used figuratively of servitude, 1 Sam. 6:7; 1 Ki. 12:11; Isaiah 9:3; of calamity, Lam. 3:27. Arab. **عَل** id., from the root **عَلَّ**, **عَلَّ** No. II, 2.

**עָלָה** Ch. followed by **כִּן** over, Dan. 6:3.

**עָלָה** ("yoke"), [Ulla], pr. n. m. 1 Ch. 7:39.

[**עָלָה** an unused root, i. q. **עָלָה** to be strong. Hence the pr. n. **עָלָה** (see under **עָלָה**.)]

**עָלָה** an unused root, i. q. **עָלָה** to stammer; whence—

**עָלָה** m. adj. *stammering*, Isa. 32:4. (Arabic **عَلَّج** barbarian.)

**עָלָה** fut. **עָלָה**. — (1) TO GO UP. (Arab. **عَلَا** to be high, lifted up, also to go up. In the Indo-Germanic languages to the same family belongs the Latin root, *alo* (aufziehen); whence *alesco* (wachsen), *altus*, *altare*, and, with the breathing at the beginning of the word hardened, *cello*; whence *celsus*, *excellus*, *collis*. As to the German roots, see Fulda, Germ. Wurzelwörter, § ccx. 2.) Constr. followed by **עַל** of place to which one ascends, Isa. 14:14; **עָלָה** Ex. 24:13, 15, 18; 34:4; **עָלָה** Isa. 22:1; **עָלָה** Ps. 24:3; Cant. 7:9; followed by an acc. Gen. 49:4, **כִּי עָלִיתָ מִשְׁכְּבִי אֲבִיר**, "because thou wentest up thy father's couch;" Prov. 21:22; Nu. 13:17; Jud. 9:48. It is very often used in speaking of those who go from a lower region towards a higher; for instance, of those who go to Judæa from Egypt, Gen. 13:1; 44:24; Ex. 1:10; from the kingdom of the ten tribes, Isa. 7:1, 6; 1 Ki. 12:27, 28; 15:17; Acts 15:2; from Assyria, Isa. 36:1, 10; from Babylonia, Ezr. 2:1; Neh. 7:6; from all countries (Zec. 14:16, 17); also of those who go up to the sanctuary, Ex. 34:24; 1 Sa. 1:3; 10:3 (sanctuaries having anciently been built on high places, like monasteries, of which those who go thither are said in Syriac, to go up (**ܥܠܐ**), compare under the word **עָלָה** No. 3, 4), who go to the city (cities having, in



like manner, **been built** on mountains), 1 Sa. 9:11; Jud. 9:8; **20:18, 31**; Hos. 8:9; who go into the desert (which seems, like the sea, to rise before those who look at it), Job 6:18; Matt. 4:1; who go to a prince or judges (from their commonly residing in citadels), Num. 16:12, 14; Jud. 4:5; 20:3; Ruth 4:1; Deut. 17:8.

Inanimate things are also said to go up, as smoke, Gen. 19:28 (and even any thing which being burned turns to smoke, Jud. 20:40; Jerem. 48:15); vapour, Genesis 2:6; the morning, Gen. 19:15; 32:25, 27; anger (which is often compared to smoke), Ps. 18:9; 78:21, 31; 2 Sa. 11:20; also, a way which goes upwards, Jud. 20:31; a tract of rising ground, Josh. 16:1; 18:12; a lot which comes up out of the urn, Lev. 16:9, 10; Josh. 18:11; a plant which sprouts forth and grows, Gen. 40:10; 41:22; Deu. 29:22; (poet. used of men, Gen. 49:9); whence the part. עולה Job 36:33 (a plant) sprouting forth; compare עולה.

Like other verbs of going, flowing (see **יָרַד, הָלַךְ**); poet. it is construed with an acc. of the thing, which goes up in great plenty, as though it all were changed into it; Proverbs **24:31**, הָיָה עֲלֶיהָ בָּלוּ קַמְשֹׁנִים “behold! it all (the field) went up thorns,” i. q. becomes thorns, like a house when burned turns to smoke, Isa. **34:13**; **5:6**; Am. **8:8**; **9:5**.

(2) Metaph. *to increase, to become strong* (as a battle), 1 Ki. 22:35; wealth, Deut. 28:43; followed by עָלַ, *to overcome*, Pro. 31:29. As to the phrase לָבַעַל עָלַ see עָלַ p. DCXXVIII, A.

(3) A garment when put on is said to go up (see על No. 1, a, a), Lev. 19:19; a razor when used for the head, Jud. 16:17; a bandage, when applied to a wound (see אַרְבִּיקָה); also things which are *taken up*, carried away (compare Hiph. No. 3), Job 5:26; 36:20; also things which come up into an account (compare Hiph. No. 3), 1 Ch. 27:24.

NIPHAL (pass. of Hiph.).—(1) *to be made to go up*, i. e. *to be brought up*, Ezr. 1:11.

(2) *to be made to depart, to be driven away*, Jer. 37:11; Nu. 16:24, 27; 2 Sa. 2:27.

(3) *to be elevated, exalted* (used of God), Psalm 47:10; 97:9.

**HIPHIL** **עָלָה** (rarely **הָעִלָּה** Hab. 1:15)—(1) *to cause* (any one, or any thing) *to go up*, e.g. on a roof, Josh. 2:6; out of a pit, Gen. 37:28; *to lead up, to take up*, 1 Sa. 2:19; 8:8; 2 Sa. 2:3; 6:15; 2 Ki. 17:36; **הָעִלָּה אֶת־הַנֵּרוֹת** *he put lamps on the candlestick*, Ex. 25:37. Constr. followed by an acc., once followed by **ל** Eze. 26:3. Specially *to put* a sacrifice on the

altar, *to offer*, Isa. 57:6; **הִעֲלֵה עֹלֹת** *to offer a burnt offering*, Lev. 14:20; Job 1:5.

(2) to take up, Ps. 102:25.

(3) *to bring up* into an account, 1 Ki. 9:21.

(4) *to spread over, to overlay with.* 1 Ki 10:17, **שָׁלַח עָלָיו שָׁלֹשׁ מִנֵּי הָזָהָב** "and he overlaid one shield with three minæ of gold;" i. e. he used it in gilding one shield.

HOPHAL הִפְעִיל (for הִפְעִילָה) *to be led up*, Nah. 2:8; *to be offered* (as a sacrifice), Judges 6:28; *to be brought* into an account, 2 Ch. 20:34.

HITHPAEL, *to lift up oneself*, Jer. 51:3.

Derived nouns, *עַל*, *עָלָה*, *עָלִי*, *עָלִיּוֹן*, *מַעַל*, *מַעְלָה*, *מַעְלֵה*, *מַעְלָה*, *מַעְלָה*, and the pr. names *עָלִי*, *אַלְעָלָה* Chald. *עָלָה*.

**עלה** constr. **עֲלֶה**, with suff. **עָלָיו** (Ps. 1:3); plur. constr. **עָלִי** Neh. 8:15; m. *a leaf*, Gen. 3:7; 8:11; collect. *leaves*, Ps. 1:3; Isa. 1:30; from the root **עָלָה** in the sense of *growing and sprouting forth*.

עֲלָה Chald. *pretext, cause*, Dan. 6:5, 6. (Aram. and Arab. <sup>عَلَا</sup>عَلَا id. In Arabic it is also used of *any thing*, which is made the pretext of neglecting another, see the root <sup>عَلَا</sup>عَلَا No. I, Kal.)

**עֹלָה** more rarely עֹלָה f.—(1) *what is laid on the altar, what is offered on the altar* (see the root, Hiphil No. 1); specially i. q. **עֹלָה** a burnt offering, a sacrifice of which the whole was burned, Gen. 22:3, 6; Lev. 1:4, seq.

(2) *ascent, steps*, Eze. 40:26.

Sometimes עץ is contracted from עֲוֹן *iniquity*, which see.

עֹלָה, emphat. עֹלָתָא Ch. *a burnt offering*, pl.  
עֹלֹת Ezr. 6:9.

עֲלִיָּה .f.—(1) with the letters transposed, i. q.  
עֲלִיָּה (which, in Hos. loc. cit., is found in many copies).

—(1) *iniquity*, Hos. 10:9. (Compare Æth. ፬፻፬: i. q. ፯፻.)

(2) [*Alvah, Aliah*], pr. n. of an Edomite tribe, Gen. 36:40; 1 Ch. 1:51 קרי, where כתיב has עליה.

**עַלְמִים** (denom. from **עָלָם** of the form **עֲלָמִים** (פְּתִילִים), m. pl. *youth, juvenile age*, Psa. 89: 46; Job 33: 25; poet. used of juvenile strength. Job 20: 11, **עֲצֻמוֹתַי קָלָאוּ עֲלָמַי** " (although) his bones are full of juvenile strength," as well rendered by the LXX., Chald., Syriac (others take it as hidden sins). Used of the youthful period of a people, Isa. 54: 4-

עליון ("unrighteous" ["i. q. **عليان** thick,

heavy"), [*Alvan*], pr. n. of an Edomite, Gen. 36: 33, which is written עֲלָן 1 Ch. 1:40.

**עֲלֹכָה** f. ἀπαξ λεγόμεν. Pro. 30:15, pr. a leech, as rightly rendered by the LXX., Vulg., Gr. Venet. (Arab. عِلَقَة, Syr. حَلَمٌ id. from the root עלץ and غلץ to adhere); hence used as a female monster or spectre, an insatiable sucker of blood, such as الغول, the goul in the Arabian superstitions, especially in the Thousand and One Nights, or like the Vampyre of our fables. [Such profane follies must not be looked on as illustrations or explanations of the inspired Scripture; as if the Holy Ghost could sanction such vanities.] So العَلَوِي in the Kamûs is rendered by

the very word الغول, which Bochart (Hieroz. ii. 801) and Alb. Schult. on Prov. loc. cit. have incorrectly interpreted *fute*. See also my remarks on the superstitions of the Hebrews and other Orientals with regard to spectres, in Comment. on Isa. 34:14.

**עָלָה** i. q. עָלַם and עָלַץ TO EXULT, TO REJOICE, (originally, I believe, used of a sound of joy, like ἀλαλάω, 127, not of leaping, dancing, like the syn. 74), 2 Sa. 1:20; Ps. 68:5; followed by 3, concerning anything, Psalm 149:5; Hab. 3:18. It is also applied to inanimate things, Ps. 96:12. It is sometimes used in a bad sense, of insolent, haughty men, Ps. 94:3; Isa. 23:12; compare 5:14.

Derived noun, עֲלָה, and—

**עֲלֹה** m. *exulting, rejoicing*, Isa. 5:14.

**עֲלָן** an unused root; Arab. غَلَطَ to be thick, dense, with the letters transposed غَطِلَ to be dark; whence—

**עֲלֻטָה** f. *thick darkness*, Gen. 15:17; Eze. 12:6, 7, 12.

**עֲלִי** ("going up," perhaps "height;" from the root עָלָה), pr. n. *Eli*, a high priest; the predecessor of Samuel [as judge in Israel], 1 Sam. 1:3, seqq.; LXX. Vulg. Ἠλί, *Heli*.

**עֲלִי** m. a pestle, Prov. 27:22; from the root עָלָה to be lifted up (compare No. 3). It may also be suspected that the signification is taken from the root עָלָה; Arabic عَلَّ Conj. II. to strike with repeated blows; but it is not necessary to resort to this.

**עֲלִי** adj. only in f. עֲלִית *higher, upper*, Josh. 15:19; Jud. 1:15; from the root עָלָה; of the form קָמַל.

**עֲלִי** Chald. *most high, supreme*. עֲלִיָּה Dan. 3:26, 32; 5:18, 21; and simply עֲלִיָּה Dan. 4:14, 21; 7:25; used of the only and most high God. In כְּחִיב always עֲלִיָּה; according to the Syriac form חֲחִין.

**עֲלִיָּה** and **עֲלִיָּה** see עֲלִיָּה and עֲלִיָּה.

**עֲלִיָּה** f.—(1) *an upper chamber, a loft on the roof of a house*; ὑπερῶν, Edder, Grter. (Arabic عِلْيَة, عِلْيَة.) Jud. 3:23, 25; 1 Ki. 17:19, 23; 2 Ki. 4:10. Poet. used of heaven, Ps. 104:3, 13.

(2) *a ladder, ascent by steps*, by which one went up to the temple, 2 Chron. 9:4.

**עֲלִיָּה** m. עֲלִיָּה f. adj.—(1) *high, higher* (opp. to תַּחְתֹּן), Gen. 40:17. הַבְּרִקָּה הָעֲלִיָּה the higher pool (i. e. situated in a higher place), 2 Ki. 18:17; Eze. 42:5. Used once of something set in an elevated place, and made an example of punishment to men, such as is called in Greek παραδειγματισθαι. 1 Ki. 9:8. וְהָיָה הַבֵּית הַזֶּה יְהִיָּה עֲלִיָּה Vulg. *et domus hæc erit in exemplum*.

(2) *Supreme, Most High*, used of God, as עֲלִיָּה Gen. 14:18; יְהוָה עֲלִיָּה Ps. 7:18; אֱלֹהִים עֲלִיָּה Psalm 57:3; and simply עֲלִיָּה Ps. 9:3; 21:8. (The Phœnicians and Carthaginians used the same word in speaking of their gods, viz. Ἐλιοῦν, i. q. ὕψιστος, Phil. Bybl. in Euseb. Præp. Evang. i. 10; and Alonim valonuth (עֲלִיָּה וְעֲלִיָּה) the gods and goddesses, pr. those who are above, both male and female. Plant. Pæn. v. 1, 1; also pr. n. *Abdalonimus*, i. e. עֲבֵר עֲלִיָּה the servant, i. e. worshipper of the gods.)

**עֲלִיָּה** Ch. id., only in plur. (majest.) עֲלִיָּה used of the supreme God, Dan. 7:22, 25. [But may not this pl. adj. be equivalent to ὕψιστα in the New Test.? *highest places*.]

**עֲלִי** m. *exulting, joyful*, Isa. 24:8; sometimes (like the verb, which see), used in a bad sense, *exulting, insolently*, Isa. 22:2; Zeph. 2:15; Isa. 13:3. עֲלִי וְעֲנֹה [but the second word really is נִשְׂחָה rendered in Thes. "those who rejoice in my splendour"], Zeph. 3:11.

**עֲלִי** m. ἀπ. λεγόμεν. Ps. 12:7; *workshop*, from the root עָלָה No. I, 3.

**עֲלִיָּה** (from the root עָלָה I, 3), Ps. 14:1; 66:5 plur. עֲלִיָּה f. *a deed, work*—(1) used of the excellent deeds of God, Ps. 9:12; 77:13.

(2) of the deeds of men, especially in a bad sense

Deut. 32:14, 17 (comp. עלל I, 2). Zephaniah 3:7, הִשְׁחִיתוּ לָם עֲלִילוֹת "they perverted all their doings," they acted perversely, wickedly; Ps. 14:1; 141:4; Ezek. 14:22.

עֲלִילָה f. i. q. the preceding No. 1, a deed (of God), Jer. 32:19.

עֲלִיצוֹת f. (from the root עלץ), exultation, rejoicing, Hab. 3:14.

עֲלִית f. Chald. the higher part of a house, i. q. Heb. עֲלִיָּה. Dan. 6:11.

I. עלל i. q. Arab. عَلَّ pr. TO DRINK AGAIN, after a former draught (for which they use the verb نَهَلَ), in order to quench thirst fully. Conj. II. to drink again and again, to drink deep. But this primary notion is variously applied, for instance, to a second blow, by which one already wounded is killed; to an after-milking, by which the milk is altogether drawn away; to a gleanings, and going over boughs, so as to collect all that may be left from the former harvest, etc., see Jauhari and Firuzabadi, in Alb. Schult. Orig. Hebr. i. c. 6, who treats on this root at considerable length. In Hebrew it is—

(1) to glean, to make a gleanings, like عَلَّ Conj. II.; see Po. No. 1, and עללוֹת.

(2) to quench thirst, figuratively applied to gratifying lust (see Hithpa. Jud. 19:25); more often to gratify one's desire (den RUTH süßlen) in vexing any one, petulantly making sport of him, hence to be petulant (mutwillig seyn), מְעַלְל, מְעַלְלָה a petulant (boy), abstr. מְעַלְלָה.

(3) to perform (a work), to accomplish (etwas vollbringen, vollführen), see עלל, hence to do a deed, see Po. No. 3, and the nouns עֲלִילָה, מְעַלְלָה.

POEL—(1) to glean, Lev. 19:10; followed by an acc. of the field, Deu. 24:21. Figuratively applied to a people utterly destroyed, Jer. 6:9.

(2) to be petulant. Part. מְעַלְל a petulant (boy), Isa. 3:12, i. q. מְעַלְל, מְעַלְלָה which see.

(3) to vex, to illtreat any one, followed by לְ of pers. Lam. 1:22; 2:20, לְמִי עֲלִילָתָהּ "whom hast thou thus vexed?" Lam. 3:51, עֵינִי עֲלִילָה לְנַפְשִׁי "my eye vexes me," i. e. pains me (from weeping). Pass. Lam. 1:12, "like unto my sorrow לְאִשִּׁי עֲלִילָהּ which has been brought upon me." Job 16:15, "I have ill-treated my head in the dust," i. e. I have made it dirty, altogether covered with dust.

HITHPAEL הִתְעַלְל—(1) pr. to satisfy thirst, used

of lust, followed by אֵין on any one, Judges 19:25; to satisfy the mind in vexing any one, and making sport of him (well rendered by the LXX. *ἰμῆσαι*, Vulg. *illudo*), 1 Sa. 31:4; 1 Ch. 10:4; Num. 22:29; Jer. 38:19.

(2) to put forth all one's power, to expend it in destroying any one, followed by אֵין Exod. 10:2; 1 Sa. 6:6.

HITHPOEL, to complete, to do a deed, Ps. 141:4. Derived nouns, עֲלִילָה, עֲלִילָה, עֲלִילָה, עֲלִילָה, עֲלִילָה, עֲלִילָה, Chald. עֲלִילָה.

II. עלל an unused root. Arab. عَلَّ—(1) to put in, to thrust in, and intrans. to enter, like the Ch.

עָל. (2) to bind on, to bind fast, whence על על a yoke (like the Lat. *jugum a jungendo*, Gr. *ζυγόν* from *ζευγνύω*).

עָל Chald. i. q. Hebr. No. II.—(1) to enter (Syr. id.). Specially used of any one who enters, and is admitted to the private audience of a king, Dan. 2:16, 24. Pret. עָל Dan. loc. cit.; fem. עָלָה כְּחִיב; עָלָה 5:10. Part. plur. עָלִין 4:4; 5:8 כְּחִיב; עָלִין 4:4.

(2) to set (used of the sun [the subst. מַשָּׁל]), Dan. 6:15. Comp. Hebr. מָשָׁל.

APHEL, to bring in any one, followed by אֵין of pers., pret. הִנְעָל (the letter נ being inserted) Dan. 2:25; 6:19; Imp. הִנְעָל 2:24; inf. הִנְעָלָה 5:7; and הִנְעָלָה 4:3.

HOPHAL הִנְעָל to be introduced, 5:13, 15.

Derived noun, מַעְלָה.

עֲלָלוֹת const. עֲלָלוֹת plur. fem. gleanings, Jerem. 49:9; Obad. 1:5; Isa. 17:6; Jud. 8:2; from the root עלל I, 1.

I. עלם TO HIDE, TO CONCEAL. In Kal only occurring in part. pass. עֲלֵמִים hidden (sine), Ps. 90:8.

NIPHAL נִעְלַם to be hidden, to lie hid, Nah. 3:11; followed by מִן of person from whom any thing is hid, Lev. 5:2; and מִצֵּי 4:13; Num. 5:13. Part. נִעְלָמִים secret men, crafty, Ps. 26:4.

HIPHAL הִנְעָל—(1) to hide, followed by מִן from any one, 2 Kings 4:27. Specially—(a) עֵינַיִם followed by מִן to hide the eyes, i. e. to turn them away from any one, implying neglect, Eze. 22:26; and refusing aid, Isa. 1:15; compare Prov. 28:27: sometimes connivance, Lev. 20:4; 1 Sam. 12:3; followed by אֵין. Without עֵינַיִם Psal. 10:1.—(b) הִנְעָל to hide the ear, not to choose to hear, Lam. 3:56.

(2) to hide, to cover over with words, i. e. to chide, to rebuke (opp. to throw light on, i. e. to praise), Job 42:3.

HITHPAEL, to *hide one's self*. Job 6:16; used of rivers, *עליו יחצלו* "in which the snow hideth itself;" i. e. the snow water in the spring (על here having the signification of approach, see No. 1, b, a). Followed by *פן* to *turn oneself away* from any thing, to withdraw from it; Deut. 22:1, 3, 4. Ps. 55:2, *אל תתעלם ממחנתי* "hide not thyself from my supplication;" Isa. 58:7.

Derived nouns, *עלום*, *עילום*, *תעלמה* [also *עלמה*, see note on that word].

II. *עלם* or *עלם* an unused root, Arab. *غلم* pubes fuit et coeundi cupidus, used both of persons when young, and of animals; Syriac *ܠܕܢܐ* id. Hence *עלם* and *עלמה* [but see note], *עלמים*.

*עלם* emph. *עלמה* Ch. m. i. q. Hebr. *עולם* remote time (eternity), used of time future, Dan. 3:33; 4:31; 7:27, and of the past, Ezr. 4:15; whence, Dan. 2:20, *מִן־עוֹלָמָא וְעַד־עוֹלָמָא* "from eternity and unto eternity."

*עלם* m. a youth, a young man of the age of puberty, 1 Sam. 17:56; 20:22 (for which, verse 21, there is *נער*); Arab. *غلم*, *غلام* from the root *עלם* No. II.

*עלמה* f. of the preceding, a girl of marriageable age, like the Arab. *غلمة*; Syr. *ܠܕܢܐ*; Ch. *עלמה*, i. q. *נערה*, and Gr. *νεῖς* (by which word the Hebrew *עלמה* is rendered by the LXX. Ps. 68:26; and Aqu., Symm., Theod., Isa. 7:14), Gen. 24:43; Ex. 2:8; Prov. 30:19. Pl. *עלמות* Ps. 68:26; Cant. 1:3; 6:8. Used of a youthful spouse recently married, Isa. 7:14 (compare *בתולה* Joel 1:8). [See note at the end of the art.] The notion of unspotted virginity is not that which this word conveys, for which the proper word is *בתולה* (see Cant. 6:8, and Prov. loc. cit; so that in Isa. loc. cit. the LXX. have incorrectly rendered it *παρθένος*); neither does it convey the idea of the unmarried state, as has of late been maintained by Hengstenberg, (Christol. des A. T. ii. 69), but of the nubile state and puberty. See Comment. on Isa. loc. cit.—*על עלמות* in the manner of virgins, nach Jungfrauen Weise (see על No. 1, a, ζ), i. e. with the virgin voice, sharp, Germ. *soprano*, opp. to the lower voice of men, 1 Ch. 15:20 (see as to this passage under the root *נע* Nor 1 Piel); Ps. 46:1. Forkel (Gesch. der Musik, i. p. 142) understood it to mean *virgin measures* (compare Germ. *Jungfraumeiße*), but this does not suit the context, in 1 Ch. loc. cit.

[Note. The object in view in seeking to undermine the opinion which would assign the signification of *virgin* to this word, is clearly to raise a discrepancy between Isa. 7:14, and Matt. 1:23: nothing which has been stated does, however, really give us any ground for assigning another meaning. The ancient versions, which gave a different rendering, did so for party purposes, while the LXX., who could have no such motive, render it *virgin* in the very passage where it must to their minds have occasioned a difficulty. *Alma* in the Punic language signified *virgin*, as Gesenius rightly states in Thes., on the authority of Jerome. The absolute authority of the New Test. is, however, quite sufficient to settle the question to a Christian.]

*עלמות* ("hidden"), [*Almon*], pr. n.—(1) of a town in the tribe of Benjamin, Josh. 21:18, called in 1 Ch. 6:45 *עלמת*. But—(2) *עלמות* Nu. 33:46, is a station of the Israelites in the desert of Sinai.

*עלמות* a word *δὲς λεγόμεν*. but of uncertain authority.—(1) Ps. 9:1, seems to be the same as *עלמות* Ps. 46:1 (see under the word *עלמה*), with the virgin voice, (unless it should be so read).

(2) Ps. 48:15, where the context requires it to be understood i. q. *עולם* eternity, for ever, LXX. *εἰς τοὺς αἰῶνας*, Vulg. *in sæcula* (as if they had pronounced it *עלמות*). Many copies, both MSS. and printed, have, *עלמות* (better *עלמות*), unto death, and this might be preferred, [rejected in Thes. as not suiting the context]. As to this use of the particle *על*, compare Isa. 10:25; Ps. 19:7.

*עלמי* Ch. Gentile noun, from *עלם* (which see), an *Elamite*, pl. *עלמיא* *Elamites*, Ezr. 4:9.

*עלמת* ("covering"), [*Alemeth*], pr. n. m.—(1) 1 Ch. 7:8.—(2) 1 Ch. 8:36; q:42.

*עלמת* see *עלמות*.

*עלם* i. q. *עלו* and *עלז* TO REJOICE, TO BE MERRY, Job 20:18.

NIPHAL, Job 39:13, *עלזת* "the wing of the ostriches exults;" i. e. moves itself briskly; comp. Il. ii. 462, *ἀγαλλόμεναι πτερυγέσσι*.

HITHPAEL, to rejoice, Pro. 7:18.

*עלע* a root of very doubtful authority, which has been regarded as the same as *עלע* to swallow down, to suck in; and hence has been derived fut. Piel *עלעו* they will suck in, Job 39:30. But I suspect the true reading may be *עלעו* (being changed into

ג, a letter of the same form only larger), i. e. לעלע (or לעלע) they sip up eagerly, pret. Pilel (a form frequently used to indicate rapid motion).

עלע Chald. f. i. q. Heb. עלע a rib, pl. עלע Dan. 7:5. Bertholdt here incorrectly understands the word to mean canine teeth, tusks.

על not used in Kal; pr. TO COVER, TO WRAP

UP. (Arab. غلف, Gr. καλύπτω. Comp. עוף No. 1.)

Pual—(1) to be covered, Cant. 5:14.

(2) to languish, to faint (pr. to be covered with darkness, see synn. עטה, עטה, Isa. 51:20.

HITHPAEL—(1) to veil oneself, Gen. 38:14.

(2) i. q. Pual No. 2, to faint, to languish with heat, Jon. 4:8; with thirst, Am. 8:13.

על m. (verbal of Pual with ע- parag.), languishing, lamenting, Eze. 31:15. [In Thes. this is said to be for עלע, and it is referred to the Pret. Pual of the root.]

על fut. עלע, i. q. על and עלם TO EXULT, TO REJOICE, TO BE JOYFUL, Pro. 11:10; 28:12. עלע to rejoice in Jehovah, Psa. 5:12; 9:3; 1 Sam. 2:1. Followed by ל to exult over any one, Psal. 45:2. Used figuratively of inanimate things, 1 Ch. 16:32.

Derivative, עליצות.

על a root not used as a verb. Arab. علق, علق to adhere; hence עלוקה a leech, which see.

עם (with conjunctive accents) and עם (with distinctives, or with the art.) with suff. עם, comm. (but rarely f. Ex. 5:16; Jud. 18:7), a people, so called from their being collected together, see the root עם

No. 1 (Arab. عامّة the common people). It is very often used of Israel, as being the people of God, עם יהוה Exod. 15:13; Deut. 32:36; עם קדוש the holy people, Deu. 7:6; עם נחלה the people peculiarly belonging to God, Deut. 4:20, etc.; and in opposition to גוים (see גוים); but the pl. עם Isa. 8:9; Psal. 33:10, and עם Deut. 28:10, etc., is used of all peoples. Specially it is used—

(1) of single races or tribes, e. g. עם יבלין Jud. 5:18; pl. often of the tribes of Israel (comp. the δήμοι of the Athenians), Gen. 49:10; Deut. 32:8; 33:3; 19; Isa. 3:13; Hos. 10:14; Ps. 47:2, 10; and even used of the race or family of any one, especially in the plural עם the kindred, relatives of any one, i. q. עם (see עם No. 1, h) Lev. 21:1, 4; 19:16. עם נאסף אל עם to be gathered to one's people, i. q.

elsewhere is called, to be gathered to one's fathers (see עם Niphal). (Hence has arisen its use in the

singular of single relatives; whence Arab. عم an uncle, and the pr. n. עמיא kinsman of God, עליא to whom God is kinsman.) Poet. used of any peculiar race of men, as עם the afflicted people, Ps. 18:28; comp. עם צדיק just men, Gen. 20:4.

(2) Opp. to princes, leaders, or the king; it denotes the citizens, the common people (compare λαός opp. to leaders, Il. ii. 365; xiii. 108; xxiv. 28), 1 Kings 12:16; 2 Kings 11:17; 23:21; Eze. 7:27; soldiers, Jud. 5:2; hence, followed by a genit. the companions, or servants of a leader or lord; i. q. עם (see עם No. 1, h); fine Eccl. Cant. 6:12, עם נדב "the chariot of the companions of the prince;" die Wagen des fürstlichen Gefolges: ("being, I consider, in this place not a suffix, but paragogic, and a mark of the constr. state). Eccl. 4:16; also used of the servants of a private master, 1 Ki. 19:21; 2 Ki. 4:41. Elsewhere—

(3) when an individual speaks, my people is the people to which I belong; Isaiah 53:8 [?]; Ruth 1:16; whence עם בני the sons of my people; i. e. my countrymen, Gen. 23:11; poet. עם בן id. (see עם No. 5), Lam. 2:11; 3:14; 4:3, 6. With the art. it is used—

(4) also of the whole human race, i. q. עם האדם Isa. 40:7; 42:5; 44:7; and to this may also be referred the words spoken in bitter irony, Job 12:2, עם אתם כי אתם "surely ye are the whole human race, and with you wisdom will die," (יך שפּ אלל Welt, und hatt aller Welt Weisheit).

(5) Poet. used of a troop, herd of animals, Prov. 30:25, 26; Ps. 74:14; compare עם No. 2; also Gr. δῆμος.

Plur. עם constr. עם (more rarely in the Aramaean manner עם constr. עם Neh. 9:22, 24; Jud. 5:14); peoples, nations; also the tribes of Israel; see above No. 1, the kindred, relatives of any one; see above No. 2.

עם Chald. id. Plur. עם, emph. עם Dan. 3:4, 7, 31; 5:19; 6:26; 7:14. Syriac עם; plur. עם.

עם prop. conjunction, communion; from the root עם; always used as a particle. It is—

(A) adv. together, moreover, at the same time Gr. σύν, μετά; Arab. مع. 1 Sam. 17:42, "he was ruddy עם and at the same time (and



(labri) of a handsome countenance," 1 Sam. 16:12. It is far more frequently—

(B) prep. with suff. עִמִּי (for which also עִמִּי is used; see עִמִּי); עִמִּי in pause and fem. עִמִּי, עִמִּי, עִמִּי, עִמִּי and עִמִּי (Syr. ܥܡܝ, Arab. transp. عَمِي).

עִמִּי, עִמִּי

(1) *with, cum* (which is of the same origin; see under the root עִמִּי); prop. used of fellowship and companionship. Gen. 13:1, וְלוֹט עִמּוֹ "and Lot with him;" Gen. 18:16; 1 Sam. 9:24. Hence—(a) used of aid. Gen. 21:22, אֱלֹהִים עִמָּךְ "God is with thee," i. e. aids thee, Gen. 26:3, 28; 1 Sam. 14:45; hence after verbs of aiding; as עָזַר (Germ. *beistehen*), 1 Ch. 12:21; הִתְחַזַּק (which see), etc.

(b) Of fellowship in action, as עִמָּךְ to share *with* any one, Pro. 29:24; to inherit *with* any one, Gen. 21:10; to make a covenant *with* any one (see עִמָּךְ); עִמָּךְ (see עִמָּךְ), to converse *with* any one; hence עִמָּךְ the word which I speak *with* any one, Job 15:11; 2 Chron. 1:9; עִמָּךְ to lie *with* any one, Gen. 19:32, seq.; 30:15. If used of those who are acting in mutual hostility, it is—

(c) *with for against*, as עִמָּךְ to fight, to wage war *with* any one; עִמָּךְ to struggle with, עִמָּךְ to strive with, also Psalm 55:19, כִּי בָרִבִּים הִי עִמָּדִי "for they come with many (they have many allies in battle) against me." Ps. 94:16, "who will aid me עִמָּדִי (in fighting) with the wicked." Job 9:14; 10:17; 16:21; 17:3.

(d) With verbs of doing; to do *with* any one (well or ill), to treat him (well or ill), as עִמָּךְ טוב עִמָּךְ, עִמָּךְ Josh. 2:12; Psal. 119:65; עִמָּךְ to do good to any one, Genesis 32:10; עִמָּךְ to act friendly *with* any one, Ps. 50:18; also עִמָּךְ Ps. 18:24; עִמָּךְ (see that word); עִמָּךְ Ps. 78:37. —From the notion of association springs that of—

(e) a common lot. Gen. 18:23, "wilt thou destroy the righteous with the wicked?" i. e. like the wicked. Gen. 18:25; Job 3:14, 15; 21:8; Psalm 73:5. Ecc. 2:16, "the wise man dies with the fool," equally with the fool, the lot of both is the same, they are treated alike. Hence—

(f) It is used of any equality or similitude; Job 40:15, "behold the hippopotamus which I have created עִמָּךְ equally with thee," as well as I have created thee; Job 9:26; Ps. 120:4, "(the tongue is false)... עִמָּךְ like coals of broom" [Retem], i. e. it pierces and burns like coals. It is used with verbs of likeness, עִמָּךְ to be compared with any thing, i. e. to be like a thing, Ps. 143:7.

(g) It is used of equality as to time; Psalm 72:5,

וְיִרְאוּךָ עִמָּךְ "they shall fear thee with the sun," i. e. as long as the sun shall be; compare Dan. 3:33, and the expression of Ovid, Amor. i. 15, 16, *cum sole et luna semper Aratus erit*.

(2) *at, by, near*, used of nearness and vicinity. עִמָּךְ at, or by the fountain, Gen. 25:11; עִמָּךְ near Shechem, Gen. 35:4; עִמָּךְ by Jehovah (i. e. at his sanctuary), 1 Sam. 2:21; עִמָּךְ at the face of any one; Job 1:12. Hence it is said, to dwell *by* (or *with*) any one, i. e. in his house or family, Gen. 27:44; in the same people, Gen. 23:4; to serve *by* (or *with*) one, i. e. to be his servant, Gen. 29:25, 30. *By any one*, specially is used—(a) for, in any one's house, *chez quelqu'un*, see the examples already cited, and also Gen. 24:25, "there is plenty of straw and fodder עִמָּךְ by (or with) us," i. e. in our house. In the later Hebrew it is more fully said, עִמָּךְ 1 Ch. 13:14.—(b) in any one's body, Job 6:4, "the darts of the Almighty (are) עִמָּךְ," LXX. *ἐν τῇ σαρτί μου*. More often—(c) in any one's mind, Job 27:11, עִמָּךְ לֹא אֶסְתֵּר "I will not conceal what are with the Almighty," i. e. what his thoughts are, what his mind is; Job 9:35, לֹא כֵן אֶעֱלֵךְ "not so (am) I with myself," i. e. my mind is not such within me, sc. that I should fear; Nu. 14:24; hence used of counsel, which any one takes, Job 10:13, עִמָּךְ "I know that such things have been in thy mind," that thou purposest such things; Job 23:14; used of that which we know, are acquainted with, Ps. 50:11, "the beasts of the field (are) with me," or in my mind, i. e. I know them all, (in the other hemistich (עִמָּךְ)); Job 15:9; used of the opinion of any one (compare *apud me multum valet hæc opinio*, Arab. عندی with me, i. e. in my opinion), e. g. עִמָּךְ לֵב to be righteous in the judgment of God, Job 9:2; 25:4. The Hebrews express this more fully (but only, however, the later writers, עִמָּךְ לֵב, עִמָּךְ לֵב, like the Gr. *μετὰ φρεσίν*, Lat. *apud animum* (to maintain, to propose), Ecc. 1:16, עִמָּךְ לֵב "I spoke with my heart;" Deut. 8:5; Ps. 77:7; 2 Ch. 1:11; used of purpose, 1 Ch. 22:7, 28:2; 2 Ch. 6:7, 8; 24:4; 29:10; of that which we know, Josh. 14:7; 1 Ki. 10:2; 2 Ch. 9:1.—(d) *by* (or *with*) men is often used for *amongst* them, in their midst, like the Gr. *μετ' ἑταίρων*, *μετ' ἀνδράων*, Lat. *apud exercitum*, for *in exercitu* (compare German, which is of the same stock as Mitte and the Gr. *μετά*), Isa. 38:11, עִמָּךְ "amongst the inhabitants of the world;" 2 Sam. 13:23, עִמָּךְ "amongst the Ephraimites."—(e) *Metaph* it is *notwithstanding, in spite of* (compare *à l'encontre*

3, No. 3, Arab. مع De Sacy, Gram. Arabei. § 1094, ed. 2. עמד in spite of this, nevertheless, Neh. 6:18.

In many of its significations עמד agrees with עמד (No. II), which Ewald would therefore derive from this word, Hebr. Gramm. page 608 (עמדת, contr. עמד, changed into עמד); but the different origin and primary signification have been already shewn above.

With the prefix עמד, עמד (Arab. عند عند) used of those that go from any person or thing by, with, or near whom they were. Specially—(a) from the vicinity of any one, after a verb of going away, departing, Gen. 13:14; 26:16; sending away, Deut. 15:12, etc. עמד from the altar, Ex. 21:14; Deu. 23:16; Jud. 9:37; Job 28:4.—(b) from any one's house, de chez quelqu'un (compare עמד No. 2, letter b). עמד out of Pharaoh's house, Exod. 8:8, 25, 26; 9:33; 10:6, 18.—(c) out of the power of any one (from any one), after verbs of receiving, 2 Sa. 3:15; asking, Ex. 22:13; buying, 2 Sam. 24:21; often used of God, from whom as the author and cause anything springs. Psalm 121:2, "my help cometh יהוה עמד from Jehovah." Isa. 8:18, "(we) are signs and wonders in Israel יהוה עמד from Jehovah," so appointed and destined by him for this. Isa. 7:11; 29:6; 1 Ki. 2:33; 2 Ch. 10:15. (Arabic عند عند from the command, will of any one.)—(d) from the mind of any one. 1 Sa. 16:14, "the Spirit went away עמד from the mind of Saul." Hence used of a judgment which proceeds from any one. Job 34:33, "doth (God) retribute עמד according to thy mind?" 2 Sa. 3:28; used of purpose, Gen. 41:32; 1 Sa. 20:33.—(e) from among (comp. עמד No. 2, letter d). עמד Ruth 4:10.—Similar to this is עמד page xciv, A.

עמד Ch. i. q. Heb. with, by, near, used of fellowship, Dan. 2:18, 43; 6:22; 7:13, 21, "a (form) like the Son of man came עמד עמי with the clouds of heaven;" compare μετὰ πνοῆς ἀνέμους, Od. ii. 148. Used of time during which anything is done (comp. Heb. No. 1, letter g): עמד Germ. bey Nacht, Dan. 7:2. עמד עמי with all generations, i. e. so long as generations of men shall be, Dan. 3:33; 4:31.

I. עמד fut. עמד.—(1) TO STAND. (Arab. عند عند Conj. I. II. IV. transit. to set firmly, to sustain, to prep.) Used of men, Gen. 24:30, 31; 41:17; and of inanimate things, Deu. 31:15; Josh. 3:16; 11:13. Followed by prepositions—(a) followed by עמד to stand before a king, i. e. to serve, to minister to him, Gen. 41:46; Deut. 1:38; 1 Ki. 1:28; 10:8;

Dan. 1:5 (comp. עמד עמי Dan. 1:4); עמד לְפָנֶיךָ "to minister to Jehovah, used of prophets, 1 Ki. 17:1; 18:15; Jer. 17:19; priests, Deu. 10:8; Jud. 20:28; comp. Ps. 134:1. But Lev. 18:23, עמד לְפָנֶיךָ is used of coition.—(b) followed by עמד—(a) to be set over any one, Num. 7:2.—(b) to confide in anything (Syr. ܥܡܕܐ, Eze. 33:26.—(c) to stand by any one, to defend him (comp. עמד No. 2, b), Dan. 12:1; Est. 8:11; 9:16 (comp. קים).

(2) to stand, for to stand firm, to remain, to endure (opp. to fall, to perish), stehen bleiben, bestehn. Ps. 33:11, "the decree of Jehovah standeth (for ever)." Ps. 102:27, "the heavens shall perish, thou remainest;" Exod. 18:23; Am. 2:15; Hos. 10:9; Est. 3:4. עמד עמי to stand firm in battle; Eze. 13:5. Followed by עמד to stand firm before any one, to resist him, Ps. 76:8; 130:3; 147:17; Nah. 1:6; more rarely followed by עמד Josh. 21:44; 23:9; Eccl. 4:12; עמד Dan. 11:8; simply, Dan. 11:15, 25; followed by עמד to persist, to persevere, in any thing, Isaiah 47:12; Eccl. 8:3; 2 Ki. 23:3. Once followed by an acc. Eze. 17:14, "to keep the covenant (and) to stand to it (עמד)." Hence to remain in the same place, Ex. 9:28; or state, used both of persons and things, Lev. 13:5, 37; Jer. 32:14; 48:11; Dan. 10:17; 11:6; specially to remain amongst the living, Ex. 21:21.

(3) to stand still, to stop, (stillstehn), as opp. to go on one's way, to proceed. 1 Sam. 20:38, "make haste עמד אל do not stop." Used of the sun standing still in his course, Joshua 10:13; of the sea becoming tranquil, Jon. 1:15; compare עמד Ki. 4:6. Followed by עמד to desist from any thing, to leave off. Gen. 29:35, עמד עמי "she ceased from bearing children;" 30:9.

(4) to stand up, arise (aufstehn), i. q. קים, but only found in the latter books, Dan. 12:1, 13; often used of a new prince, Dan. 8:23; 11:2, 3, 20; Ecc. 4:15; of war springing up, 1 Chr. 20:4; followed by עמד to rise up against any one, Dan. 8:25; 11:14; 1 Ch. 21:1; compare Lev. 19:16.

(5) pass. to be constituted, set, appointed. Ezr. 10:14, עמד עמי "let our rulers be appointed," let us appoint our rulers, Dan. 11:31.

HIPIL עמד.—(1) causat. of Kal No. 1, to cause to stand, to set, Ps. 31:9; Lev. 14:11; used figuratively, to constitute, to decree, 2 Chron. 30:5; followed by עמד to destine (to promise) to any one, 33:8; followed by עמד to impose (a law) on any one, Neh. 10:33; also to constitute, to set in an office or function, 1 Ki. 12:32; 1 Ch. 15:16.

(2) Causat. of Ka' No. 2, to cause to stand firm, עמד

endure, i.e. *to establish*, to preserve, 1 Ki. 15:4; 2 Ch. 9:8; Prov. 29:4; *to confirm*, i. q. עָמַד 2 Ch. 35:2; Dan. 11:14, "to confirm the vision," i.e. by the event.

(3) i. q. Kal No. 3, intrans. *to stand still*, 2 Ch. 18:34.

(4) *to raise*, *to set up*, as statues, 2 Ch. 33:19; a house, Ezr. 2:68; 9:9; also, *to arouse*, *to stir up*, Neh. 6:7; Dan. 11:11, 13.

HOPHAL, *to be set, placed*, Lev. 16:10; *to remain*, 1 Ki. 22:35.

Derived nouns, עָמַד, עָמַדָּה, עָמַד, עָמַד, עָמַד, עָמַד.

II. עָמַד *ἀπ. λ. γόμ.* of uncertain authority; Eze. 29:7. עָמַד לְהָם בְּלִמְתָּנִים which clearly stands for "and thou hast made all their loins to shake;" compare Ps. 69:24. But it appears to me uncertain whether the letters are transposed by a certain usage of the language, or whether through some error in this place only. This form however seems to be one of those which are reckoned among the innumerable licenses, or barbarisms [rather peculiarities of dialect] of the prophet Ezekiel.

עָמַד prep. i. q. עִמָּ, only found with the suffix of the first pers. עָמַדִּי i. q. עִמָּי *with me*, Gen. 21:23; 31:5; *by me*, Gen. 29:19, 27; see other examples under עִמָּ. This word is not at all connected with the root עָמַד *to stand*, but it rather belongs to an unused root עָמַד = עָמַד *to tie, to bind together*, answering to the Arabic عَمَد. Compare עָמַם.

עָמַד m.—(1) *a place where one stands, a platform*, 2 Chron. 34:31.

(2) *a place*, Dan. 8:17, 18.

עָמַדָּה f. *a place where any one stops, lodging*, Mic. 1:11.

עָמַד an unused root, having the signification of association and fellowship, i. q. עָמַם No. 1. Derivative עָמַת.

עָמַד f.—(1) prop. subst. *conjunction, communion* (from the root עָמַם No. 1). It is only found in const. state עָמַת (once Ecc. 5:15); elsewhere לְעָמַת; with suff. לְעָמַתִּי, once לְעָמַתִּי Ezek. 45:7; prep. i. q. עִמָּ.—(a) *at, by, near*, Exod. 25:27; 28:27.—(b) *against*, Eze. 3:8.—(c) *over against*, 1 Ch. 26:16.—(d) *equally with, even as* (i. q. עִמָּ No. 1, e), 1 Ch. 24:31; 26:12; Ecc. 7:14; whence Ecc. 5:15, לְעָמַת "altogether in the same way, as" (compare עִמָּ Job 27:3). With two prefixes עָמַת *near*, 1 Kings 7:20.

(2) [*Ummah*], pr. n. of a town in the tribe of Asher; only found Josh. 19:30.

עָמַד m.—(1) *a column, a pillar* (Arab. عَمَد), Jud. 16:25, 26; 1 Ki. 7:2, seq. עָמַד הָעָנָן the pillar of cloud, Exod. 33:9, 10; and עָמַד הָאֵשׁ the pillar of fire, Ex. 13:22. Used of the pillars of heaven (very high mountains), Job 26:11; of the earth, *ibid.* 9:6.

(2) *a platform, scaffold*, 2 Ki. 11:14; 23:3.

עָמַד (i. q. עָמַד, as is stated, Gen. 19:38, that is, *son of my relative, or kindred*, i. e. born from incest; from the noun עָמַד which see No. 1; with the addition of the syllable הָ, like עָמַד from עָמַד from עָמַד) Ammon, pr. n. of a man; the son of Lot by his younger daughter, Gen. 19:30, seqq.; hence of the nation of *Ammonites*, who were descended from him; who inhabited the land beyond Jordan between the rivers Jabbok and Arnon, 1 Sam. 11:11; more frequently called עָמֹנִי Num. 21:24; Deut. 2:37; 3:16. Eze. 25:2—5 עָמֹנִי is used for עָמֹנִי, as in Lat. *in Bruttios, Samnites profectus est*, i. e. into their territories. See Relandi *Palæstina*, p. 103; and my article in *Ersch and Gruber's Encycl. voc. Ammon*, iii. 371. Gent. n. is עָמֹנִי, fem. עָמֹנִית 1 Ki. 11:1; Neh. 13:23; plur. עָמֹנִיִּים 1 Ki. 11:1.

עָמַם ("burden") Amos, pr. name of a prophet, Am. 1:1; 7:8, seqq.; 8:2.

עָמֹק ("deep"), [*Amok*], pr. n. masc., Nehem. 12:7, 20.

עָמִיאל ("one of the family of God," i.e. servant or worshipper of God; comp. עָמַד No. 1), [*Amiel*], pr. n. m.—(1) Num. 13:12.—(2) 2 Sam. 9:4, 5; 17:27.—(3) 1 Chron. 26:5.—(4) 1 Ch. 3:5; for which there is, 2 Sam. 11:3, אֶלְיָם.

עָמִיהוד ("one of the people of Judah," i.e. a citizen of Judah; for עָמִי יהודה, [*Amihud*], pr. n. m.—(1) 2 Sam. 13:37 קרי.—(2) Num. 1:10; 2:18; 1 Ch. 7:26.—(3) Num. 34:20.—(4) *ibid.* verse 28.—(5) 1 Ch. 9:4.

עָמִיזָב ("kindred of the bountiful giver, i.e. of Jehovah; comp. עָמִיזָב, [*Amizabad*], pr. n. m., 1 Ch. 27:6.

עָמִיחָר ("one of the family," i.e. relative "of the nobles"), pr. n. masc., 2 Sa. 13:37 כתיב; for עָמִיחָר No. 1.

עָמִינָב ("kindred of the prince") pr. n. m.

(1) Ex. 6:23; Num. 1:7; Ruth 4:19; 1 Ch. 2:10. —(2) 1 Ch. 15:10, 11.—(3) 1 Ch. 6:7.

**עמק** Ch. adj. *deep*, figuratively *hidden*, not to be searched out, Dan. 2:22.

**עמר** m. *a sheaf*, i. q. **עמר** ["a bundle of corn before it is bound into a sheaf"], Am. 2:13; Micah 4:12; Zec. 12:6; from the root **עמר** No. 1.

**עמישר** ("servant of the Almighty," comp. **עמיאל**), [*Ammishaddai*], pr. n. m. Numbers 1:12; 2:25.

**עמית** (from the root **עמח**=**עמם** No. 1) m. (Levit. 19:17)—(1) *fellowship*. Zech. 13:7; **אִישׁ עִמִּיתִי** "the man of my fellowship," i. e. my fellow, companion.

(2) abstr. for concr. i. q. **ἄλλος πλησίον** (der ἑτάσθε, Rittenich), *a neighbour*, Lev. 5:21; 18:20; with a masc. verb, Lev. 19:15.

**עמל** fut. **עַמֵּל** TO LABOUR, especially with toil and weariness, *to toil*, Prov. 16:26; Ps. 127:1. Followed by **ל** to labour upon any thing, Jonah 4:10; Ecc. 2:21.—Ecc. 1:3, **כָּל-עֲמָלִי נִשְׁעָל** "of all the toil with which he toils." Ecc. 2:20; 5:17. (Arab.

**عمل** to labour, to make). Hence—

**עמל** m. (once f. Ecc. 10:15)—(1) *heavy, wearisome labour*, Ecc. 1:3; 2:11; used figuratively of the mind, Ps. 73:16.

(2) *the produce of labour*, Ps. 105:44; Ecc. 2:19.

(3) *weariness, trouble, vexation*, Gr. *κάματος*, *πόνος*, Genesis 41:51; Deu. 26:7; Job 3:10; 16:2, **מְהַמְּתֵי עַמְלִי** "troublesome comforters." Isa. 53:11, **הָעַמֵּל נַפְשִׁי** "of the sorrow (or anguish) of his soul." It is rendered by some, *sin, wickedness* (i. q. **אָפָה**), Nu. 23:21; Isa. 10:1; but the signification of vexation is not unsuitable in both places.

(4) [*Amal*], pr. n. m. 1 Ch. 7:35.

**עמל** m. verbal adj.—(1) *labouring*, especially with weariness and exhaustion, often used with personal pronouns for the finite verb, Ecc. 2:22; 4:8; 9:9; hence *an artizan*, Jud. 5:26.

(2) *sorrowful, wretched*, Job 3:20; 20:22.

**עמלק** pr. n.—(1) *Amalek*, the Amalekites, a very ancient people (Gen. 14:7; Numb. 24:20), inhabiting the regions south of Palestine, between Edom and Egypt (compare Ex. 17:8—16; Numb. 23:29; 1 Sam. 15:7), also dwelling on the east of the Dead Sea and Mount Seir (Num. 24:20; Jud. 3:13; 6:3, 33); they seem also to have settled here and there

in the middle of Canaan, whence *the Mount of the Amalekites* in the tribe of Ephraim, Judges 12:15; compare Judges 5:14.—In the Arabian genealogies **عَمَالِيقُ** is mentioned amongst the aboriginal Arabians. See Relandi *Palæstina*, p. 78—82; J. D. Michaëlis, *Spicileg. Geogr. Hebr. Ext. tom. i. p. 170—177*; ejusd. *Supplem. p. 1927*; Vater, *Comment. über den Pentat. vol. i. p. 140*; and my remarks in Ersch and Gruber's *Encycl. iii. 301*, under the word *Amalek*.—Gent. noun **עַמְלָקִי**, with the art. collect. Gen. 14:7; Jud. 12:15.

(2) a grandson of Esau, and the founder of an Arabian tribe, Gen. 36:16; compare verse 12 and Vater, loc. cit.

**עמם** —(1) prop. TO GATHER TOGETHER, TO COLLECT, TO JOIN TOGETHER, whence **עמ** a people, **עמ** with, by, **עַמְּךָ** conjunction. (Arab. **عَم** is to be in common, but this root is very widely extended both in the Phœnicio-Shemitic, and the Indo-Germanic languages. In the former, compare **עַמְּךָ** to collect, whence **עַמְּךָ**, **כִּנְיָה**, **כִּנְיָה** to cumulate, and retaining the guttural, **עַמְּךָ**, **אָמָה**, **אָמָה** kinsman, father-in-law; amongst the latter, compare Latin *cum, con, cumulus, cunctus* (from *cungo = jungo*), Gr. *κοινός* (*κοινός*), *γάμος*, and with the palatal letter either softened into an aspirate, or changed into a sibilant, Sanscr. *sam*, Persic **هم**, Gr. **σάμα, δμός, δμοῦ** (with an added third radical *d* and *l*, **δμιλος, δμαθος**, comp. Hebr. **עַמְּךָ**, Lat. *simul*), **σύν**, *ἐνός*, Mæso Goth. *sama, saman*, Anglo-Sax. *samo*, with French *ensemble*, Dan. *san*, Germ. *sammt, zusammen, sammeln*; comp. also as to the Slavonic languages, *Dorn* üb. die Verwandtschaft des Persischen und Gr. Lat. Sprachstammes, p. 183.)

(2) *to shut, to close*, hence *to hide, to conceal*. Used figuratively, for *to surpass*, Ezek. 31:8; and intrans. *to be hidden*. Eze. 28:3, **לֹא עֲמִיץ לְךָ סֵתֶר**

"no secret is hid from thee." (Arab. **عَم** to be hidden, covered with clouds, used of the sky. Syr.

**حَم** Ethpe. to be covered, as the sky.)

HOPHAL, **הָיָעַם** to become dim (used of the brightness of gold), Lam. 4:1.

**עממים**, and Chaldee **עַמְמִין** peoples, nations, see **עמ**.

**עמנואל** ("God with us"), [*Immanuel*], a symbolic and prophetic name of a son of Isaiah the

prophet [this is utterly false, it is the name of the son who should be born of the Virgin, and it designates Him as being truly "God over all blessed for ever"], Isa. 7:14; 8:8.

**עָמַם** (once **עָמַשׁ** Neh. 4:11), fut. **עָמַשׁ** TO TAKE UP, TO LIFT, e.g. a stone, Zec. 12:3; to carry, to bear, Isa. 46:3; specially to lift up a load and put it on a beast. Constr. absol., Isa. 46:1; followed by **עַל** of the beast (but without the accusative). Gen. 44:13, **יָעַם אִישׁ עַל-חֲמֹרוֹ** "each one lifted up (his load) on his ass;" Neh. 13:15. Figuratively, Psa. 68:20, **יָעַם לָנוּ** "if they lay (a burden) upon us."

HIPHIL **יָעַם** to lay (a burden) upon any one, followed by **עַל** 1 Ki. 12:11; 2 Ch. 10:11.

**עַמְסִיָּה** ("whom Jehovah carries in his bosom," compare Isa. 46:3) [*Amasiah*], pr. n. m. 2 Ch. 17:16.

**עַמְעֵד** ("eternal people"), [*Amad*], pr. n. of a town in the tribe of Asher, Josh. 19:26.

**עֵמֶק** TO BE DEEP, metaph. to be unsearchable, Ps. 92:6; compare Greek *βαθύπρωτος*, *βάθος... σφαίρας* καὶ γυνάσεως Θεοῦ, Rom. 11:33. (Arab. *عمق*, more rarely with the letters transposed *معنى*, Aram. *ܕܚܝܬ*, *Āth. ܐܕܚܝܬ*; id.)

HIPHIL, to make deep, to deepen, often followed by a finite verb. Isa. 7:11, **יַעְמֵק שְׁאֵלָה** "deepen, ask," i. e. ask that a miracle may be performed from the deep; and followed by a gerund, in such a manner that it almost becomes an adverb, Jerem. 49:8, 30, **יַעְמִיקוּ לְשִׁבְחָהּ** "make deep your habitations," dwell in the depths of the earth. Hos. 9:9. Isa. 29:15, **יַעְמִיקוּ לְחַמְיָם** "those who hide deeply." Things are also called deep which extend to a great length before the eye of the beholder, like the Gr. *βαθὺς τόπος*, a long extended region, *βαθεία ἀβύχῃ*, Il. v. 142; just as we call the space from the front to the back of a house, the depth (die Tiefe des Hauses), comp. **עֵמֶק**. Isa. 30:33, **יַעְמִיק הָרְהִיב מִדְּרָתָהּ** "he hath made the burning pile long and broad;" and metaph. **יַעְמִיקוּ מִן-כְּרָה** "they have gone far aside," sie entfernen sich weit, Isa. 31:6; Hos. 5:2.

Derived nouns, **עֵמֶק**... **עֵמֶק**, and also **עֵמִיק**, **מַעְמִיקִים**, **מַעְמִיק**, pr. n. **עֵמֶק**.

**עֵמֶקִי** adj. deep, only found in pl. const. **עֵמֶקִי שִׁפְהָהּ** (men) deep of lip, i. e. using a barbarous or foreign language, which cannot be understood, Isa. 33:19; *Eze.* 3:5, 6.

**עֵמֶק** f. **עֵמֶקָהּ** adj.—(1) deep, Lev. 13:3, seqq.

(2) metaph. what cannot be sought out, Psalm 64:7; Ecc. 7:24.

**עֵמָק** with suff. **עֵמָקִי** a valley, a low tract of land of wide extent (*βαθὺς τόπος*, see the root Hiphil), fit for corn land (Job 39:10; Psa. 65:14; Cant. 2:1), and suited for battle fields (Job 39:21). In plur. **עֵמָקִים** appears to be once used for the inhabitants of valleys, 1 Ch. 12:15, "they put to flight **בְּלִי-הָעֵמָקִים** all the inhabitants of the valleys;" but perhaps it should be read **בְּלִי-הָעֲנָקִים** "all the Anakim," just as in Jer. 47:5, for **שְׂאֵרִית עֵמָקִים**, I have not any hesitation in reading **שְׂאֵרִית עֵנָקִים** "(Ascalon) the remains of the Anakim;" comp. verse 4, and for illustration of the matter, Josh. 11:21.—It differs in its use from the words of similar signification, **בְּקָעָה**, **גִּי**, **מַחֲלָה**, each of which is applied to certain particular valleys or plains. This word is also used in the name of the following valleys:—

(a) **עֵמָק הָאֵלֶּה** ("the valley of the terebinth"), near Bethlehem, 1 Sa. 17:2, 19; 21:10.

(b) **עֵמָק בְּרָכָה** ("the valley of blessing"), near Engedi, 2 Ch. 20:26.

(c) **עֵמָק הַמֶּלֶךְ** ("the king's valley"), not far from the Dead Sea, Gen. 14:17; 2 Sa. 18:18.

(d) **עֵמָק רֶפְאִים** ("the valley of Rephaim"), southwest of Jerusalem, towards the land of the Philistines, Josh. 15:8; 18:16; 2 Sa. 5:18, 22; Isa. 17:5.

(e) **עֵמָק שִׁדְיִים**, see **שִׁדְיִים**. But **עֵמָק קִצְיִן** Josh. 18:21, is the name of a town in the tribe of Benjamin.

Other valleys take their names from neighbouring towns (see **יִירְעָאֵל**) or from men (see **יִירְעָאֵל**).

**עֵמֶק** m. depth, Pro. 25:3.

**עֵמֶר** not used in Kal.—(1) prop. TO BIND CLOSELY TOGETHER (see Piel, **עָמַר** No. 1, and **עָמַר**). Arabic *عمر* to press, to squeeze, to bind together closely (Castell.) [This meaning is expressly rejected in Thes. as not really belonging to the Arabic verb: to heap up is given as the primary sense of the Hebrew word]; whence *عمر* bundles.—From the idea of binding arises—

(2) that of to subdue (as in Samaritan), to make a servant, see Hithpael, and—

(3) to serve, colere (Arab. *عمر* *coluit*, Med. *Damma cultus fuit*).

PIEL, to bind sheaves together, Ps. 129:7; see Kal No. 1.

HITHPAEL, pr. to act as master; followed by **אֶת** to treat any one as a servant, or slave, Deu. 21:14; 24:7

Derived nouns, **עָמָר**, **עָמָרָה**, **עָמָרִי**, **עָמָרִי** and —



**עמר** plur. עמרים.—(1) i. q. עמר *a sheaf*, Levit. 23:10, seq.; Job 24:10. (Arabic عَمَرَ a bundle).

(2) *a measure* of dry things, containing the tenth part of an Ephah, Ex. 16:22, 32; especially 36, not to be confounded with the measure עמר, which contained ten Ephahs.

**עמר** Chald. *wool*, i. q. Heb. עמר Dan. 7:9.

**עמרה** Gomorrha (LXX. Γομόρρα), pr. n. (perhaps i. q. عَمَارَة "culture," "habitation" ["prob. depression"]), one of the four cities in the valley of Siddim, which were sunk in the Dead Sea, which is commonly mentioned together with Sodom, Genesis 10:19; 13:10.

**עמרי** (i. q. עמריה prob. "servant of Jehovah;" compare the root No. 3 ["perhaps 'young learner of Jehovah'; comp. the Arab. عَمِر unskilful"]), [Omri], pr. n.—(1) of a king of Israel (929—18, B.C.); the founder of Samaria, 1 Kings 16:16, seq.; 2 Ki. 8:26; Mic. 6:16; LXX. Ἀμβρι.—(2) 1 Chron. 7:8.—(3) 1 Ch. 9:4.—(4) 1 Ch. 27:18.

**עמרם** ("kindred of the Most High," i. e. of God), [Amram], pr. n. m.—(1) the father of Moses, Ex. 6:18, 20; Nu. 3:19; whence the patron. עמרמי Nu. 3:27; 1 Ch. 26:23.—(2) Ezr. 10:34.

**עמש** i. q. TO CARRY, TO BEAR, Nehem. 4:11.

**עמשה** ("burden"), [Amasa], pr. n. m.—(1) 2 Sa. 17:25; 19:14; 1 Chron. 2:17.—(2) 2 Chron. 28:12.

**עמשי** ("burdensome"), [Amasai], pr. n. m.—(1) 1 Ch. 6:10, 20.—(2) 1 Ch. 15:24.—(3) 2 Ch. 29:12.

**עמשאי** [Amasai], pr. n. m. Neh. 11:13; but I suspect that this is an incorrect reading, sprung from the two forms עמשי and עמסי; see נשיאים and קישור.

**ענב** an unused root; Chald. *to bind together*, *to fasten together*, whence may be derived ענב *a cluster*, as if a bundle of grapes, and pr. n. ענב.

**ענב** (perhaps "a place abounding in grapes"), [Anab]. Josh. 11:21, and ענב Josh. 15:50, pr. n. of *a town* in the mountains of Judah; [still called 'Anab ענאב, Rob. ii. 195].

**ענב** pl. ענבים, constr. ענבי (Dag. forte eu-chor),

Lev. 25:5, m. *a cluster of grapes*, Gen. 40:12, 11; Deut. 32:32, etc. (Syr. حَبْل id., Arab. عنب collect. clusters. Perhaps also to the same stock belongs ἀμπελος, and even δμφαξ.)

**ענג** TO LIVE SOFTLY AND DELICATELY, 1.0t used in Kal. (Arab. غَنَج to allure, to entice, used of the amorous gestures of women, in their looks walk, etc.)

PUAL, part. fem. *to be soft and delicate*, Jer. 6:2. HITHPAEL—(1) i. q. Pual, Deut. 28:56, compare Isa. 55:2.

(2) *to delight oneself, to be glad* in any thing, followed by על Job 22:26; 27:10; Ps. 37:11; followed by כן Isa. 66:11.

(3) Hence used in a bad sense, *to deride* any one, followed by על Isa. 57:4.

Derived nouns, ענגי and—

**ענג** f. ענגה adj. *delicate, soft*, Deut. 28:54, 56; Isa. 47:1.

**ענג** m. *delights, delicate life*, Isaiah 13:22; 58:13.

**ענר** TO BIND, occurring twice as a verb, Job 31:36; Prov. 6:21; whence also the subst. מעצרות. Kindred words are ענד at, by, and the Hebr. עמר.

I. **ענה**—(1) prop. TO SING, i. q. Arab. عَنَى Conj. II. IV. (this signification, although unfrequent, seems, however, to be primary, see Piel; compare Lat. *cano*, Pers. خواندن to sing, to call, to read; Sansc. *gai*, Ex. 15:21; followed by ל to praise with song, 1 Sam. 21:12; 29:5; Ps. 147:7; hence *to cry out* (compare Lat. *actor canit, cantat*, i. q. *declamat, fōreit laut*), used of the shout of soldiers in battle, Ex. 32:18; Jer. 51:14; of jackals in the deserts, Isa. 13:22 (compare *cantus galli, gallicinium*). It is applied to any one who *pronounces* any thing *solemnly and with a loud voice* (compare Lat. *cantare, cantor*, used of any one who often says, inculcates, or affirms any thing, Ter. Plaut.; Cic. Orat. i. 55); hence—(a) used of God uttering an oracle, 1 Sam. 9:17, יהוה ענהו "Jehovah declared to him" (Samuel); Gen. 41:16, "God announces welfare to Pharaoh;" compare Deut. 20:11. Used in a forensic sense—(b) of a judge giving sentence, Exod. 23:2; and—(c) of a witness giving evidence, solemnly affirming any thing; hence *to testify*, with

an acc. of the thing, Deut. 19:16; followed by עַן of him for whom (Gen. 30:33; 1 Sa. 12:3) or against whom (Num. 35:30; Deut. 19:18; 2 Sam. 1:16) testimony is given. More fully עַן עַר Ex. 20:16. Hence—

(2) to lift up the voice, to begin to speak (Syr. ܥܢܐ); especially in the later [?] Hebrew, Job 3:2, ܥܢܐ ܐܝܬܝܝܬ ܐܝܬܝܝܬ "and Job began to speak, and said;" Cant. 2:10; Isa. 14:10; Zec. 1:10; 3:4; 4:11, 12. Followed by an acc. of pers. to speak to any one, Zec. 1:11. Far more frequently—

(3) to answer, to reply. Constr.—(a) with an acc. of pers. Job 1:7; Gen. 23:14; Cant. 5:6, like the Gr. ἀπεῖδομαι τίνα.—(b) with an acc. of the thing which, or to which one answers, Prov. 18:23; Job 40:2. In like manner, Job 33:13, ܥܢܐ ܠܐ "he does not answer as to any of his things," i. e. he renders no account. And so—(c) with two acc. of pers. and thing, 1 Sam. 20:10; Mic. 6:5; Jer. 23:37; Job 9:3. To answer to any one is used—(aa) in a bad sense, of those who contradict a master when commanding or blaming, who excuse themselves and contend with him (sich verantworten), Job 9:14, 15, 32; 16:3 (compare Arab. جواب reply, also excuse); or who refute some one, Job 32:12.—(bb) in a good sense, of those who answer the prayers of any one, who hear and answer a petitioner; and thus it is often used of God hearing and answering men, 1 Sam. 14:39; Psa. 3:5; 4:2. There is a pregnant construction, Ps. 22:22, ܥܢܐ ܠܝ "answer (and deliver) me from the horns of the Remin;" hence—(cc) with an acc. of pers. and עַן of the thing, to answer any one in any thing, i. e. to be bountiful to him, to bestow the thing, Ps. 65:6; and with an acc. of the thing, Ecc. 10:19, ܥܢܐ ܠܝܬܝܬ ܐܬܝܬܝܬ "money answers with all things" (imparts all), gewährt alles, compare Hos. 2:23, 24.

(4) to signify, to imply any thing by one's words (etwas sagen wollen, beabsichtigen), i. q. Arab. عني. Hence ܥܢܐ ܥܢܐ, ܥܢܐ something proposed, a counsel, purpose, then used as a prep.

In the former [German] editions of this book, I sought with many etymologists to refer the various significations of this root to that of answering, as has since been done by Winer (p. 732, 733); deriving the notion of singing from that of answering and singing alternately; in such matters every one must follow his own judgment. I have adopted this new arrangement especially for this reason, that the primary signification is commonly more forcible and important,

and therefore it is often retained in Piel (Lehrg. p. 242), and in Arabic it is expressed by a harder letter (غنى to sing).

NIPHAL—(1) to be answered, i. e. to be refuted, Job 11:2; to be heard and answered, Job 19:7; Prov. 21:13.

(2) i. q. Kal to answer, followed by עַן Eze. 14:4, 7.

PIEL, i. q. Kal No. 1, to sing, Ex. 32:18 (where Piel in the signification of singing is distinguished from Kal). Ps. 88:1; Isa. 27:2.

HIPHIL, to answer, i. q. Kal No. 3, bb, followed by an acc. and עַן of the thing; to hear and answer any one in any thing, to bestow the thing upon him, Ecc. 5:19.

Derived nouns, see Kal No. 4.

II. עָנָה (for עָנָה, a verb עָנָה, compare the derivatives, עָנָה, עָנָה)—(1) TO BESTOW LABOUR UPON ANY THING, TO EXERCISE ONESELF IN ANY THING, followed by עַן Ecc. 1:13; 3:10. (Syr. ܥܢܐ, Arab. عني followed by ب id.), specially, as it appears, to till the ground, to bring the earth into cultivation, whence ܥܢܐ, ܥܢܐ, a furrow.

(2) to be afflicted, depressed, oppressed, Ps. 116:10; 119:67; Zec. 10:2. Isa. 31:4, ܥܢܐ ܠܝܬܝܬ "and (who) will not be depressed at their multitude," he will not lose his courage. Isa. 25:5, ܥܢܐ ܠܝܬܝܬ "the song of the tyrants shall be brought low." (Arab. عني to be depressed, low).

NIPHAL—(1) to be afflicted, Ps. 119:107. Isa. 53:7, ܥܢܐ ܠܝܬܝܬ "and he was afflicted."

(2) reflect. to submit oneself to any one, followed by ܥܢܐ Ex. 10:3 (where for ܥܢܐ there is ܥܢܐ).

PIEL—(1) to oppress, to depress, to afflict, Gen. 16:6; 15:13; 31:50; Exodus 22:21. Psalm 102:24, ܥܢܐ ܒܝܕܝ ܒܝܕܝ " (Jehovah) depressed (consumed) my strength in the way." Psalm 88:8, ܥܢܐ ܠܝܬܝܬ "thou hast oppressed (i. e. inundated) (me) with all thy waves."

(2) ܥܢܐ ܥܢܐ compress femina, generally by force, Gen. 34:2; Deut. 22:24, 29; Judges 19:24; 20:5.

(3) ܥܢܐ ܥܢܐ to afflict the soul, i. e. to fast, Lev. 16:31; 23:27, 32; Nu. 29:7.

PUAL, to be oppressed, or afflicted, Ps. 119:71; Isa. 53:4. Inf. ܥܢܐ his oppression or sorrow, Psalm 132:1.

HIPHIL, i. q. Pi. No. 1, 1 Kings 8:35; 2 Ch. 6:26. But Ecc. 5:19 belongs to עָנָה No. I; which see.

HITHPAEL.—(1) to submit oneself, Gen. 16:9, especially to God, Dan. 10:12.



and ענן; hence, the flock of stars, i. e. the constellation Cepheus, which is called by the Orientals الراعى والغنم the stars of the flock, and the shepherd and flock. The former part of this word is found also in the name 'Ενεμεσσάρ (Tob. 1:2, 13, 15, 16).

ענן not used in Kal, prop. to COVER, like the kindred verbs ענן, ענן; whence ענן a cloud.

PIEL (denom. from ענן) to gather clouds, Gen. 9:14.

POEL ענן, fut. ענן (Lev. 19:26), part. מענן, once f. ענן (for מענן, although also it may be Kal), to act covertly; hence to use hidden arts, i. e. magic, to practise sorcery (compare the roots לוחם, לוחם, and Syr. ܐܢܢ mysteries; hence magical arts), Deut. 18:10, 14; 2 Ki. 21:6; Isa. 2:6; 57:3; Mic. 5:11. Many of the ancients understood by it a particular kind of divination. LXX. κληδονίζουαι. Vulg. observans somnia, elsewhere augurans, divinans. Syr. fascinating with the eyes (as if ענן were from ענן); but it seems rather to be a general name.

ענן constr. state ענן m.—(1) a cloud (as covering and veiling over the heaven), compare עמא a cloud, from the root עמי to cover, to veil over, and غفارة a cloud, from the root غفر to cover. (Arab.

عنان, pl. عنان.) A very large army is compared to a cloud, Eze. 30:18; 38:9; a morning cloud is used as an image of something transient, Hos. 6:4 (compare Job 7:9).

(2) [Anan], pr. n. m. Neh. 10:27.

ענן Ch. a cloud, pl. const. st. ענן Dan. 7:13.

ענן f. collect. clouds (Θεοὶ), Job 3:5. Well rendered by Theod. συννεφία. As to the use of the feminine form in collectives, see Heb. Gram. § 105, 2.

ענן (apoc. for ענן), [Anani], pr. n. m. 1 Chr. 3:24.

ענן ("whom" or "what Jehovah covers," i. e. guards), [Ananiah], pr. n.—(1) m. Neh. 3:23; Gr. Ἀνανίας.

(2) of a town in the tribe of Benjamin, Neh. 11:32.

ענן an unused root, which perhaps belonged to the idea of covering, like the cognate roots ענן (ענן), ענן. Hence—

ענן a branch, Ezek. 17:8, 23, with suff. עננים 36:8, as if from the form ענן [which is given as an art. in 'Thes.].

ענן Chald. id. Dan. 4:18.

ענן m. full of branches, Eze. 19:10.

ענן TO ADORN WITH A NECK CHAIN OR COLLAR (From the idea of choking, or strangling, which is that of the kindred roots ענן, ענן, which see. Arab.

عنى IV. to ornament a dog with a collar. عنى neck, Germ. Rachen. Upper-Germ. die Antfe.) Once used figuratively, Ps. 73:6, ענקתמו נאמה "pride surrounds them like a neck chain," i. e. clothes their neck; a stiff neck being used poetically as the seat of pride.

HIPHI'ל ענן prob. to lay on the neck (to be carried), Deut. 15:14, used of a slave set at liberty: ענן תעניק לו כצאנך ונני "thou shalt lay upon him of thy flock," etc. LXX., Vulg. dabis viaticum. Others apply to the word the signification of giving, so that it would properly be to adorn with a collar; hence with gifts. As to what I formerly compared, on the authority of Castell and Giggeius, "عنى followed by على to shew oneself easy, gentle," it rests on a mistake of Giggeius in rendering the words of the Kamûs (ii. p. 1318, edit. Calcutt.).

ענן m.—(1) a collar, neckchain, necklace, Cant. 4:9; pl. עננים and ענן Pro. 1:9; Jud. 8:26.

(2) i. q. Arab. عنى length of neck and stature (compare عنى long-necked); hence ענן, ענן, ענן Nu. 13:33; ענן, ענן; ibid. verses 22, 28; also עננים Deut. 1:28; 2:10, 11, 21, and עננים Deut. 9:2. The Anakim (prop. men with long necks, of high stature), pr. n. of a Canaanite nation, famous on account of their height, who inhabited Hebron previous to the Hebrews taking possession of the land (Josh. 11:21); they were almost utterly extirpated by them, but a few remained in the cities of the Philistines (compare the interpreters and critics on Jer. 47:5).

ענן (i. q. ἄνθρωπος?), [Aner], pr. n.—(1) of a Canaanite, Gen. 14:13, 24.—(2) of a Levitical town in the tribe of Manasseh, called elsewhere ענן (unless we should here read ענן), 1 Ch. 6:55.

ענן fut. ענן TO FINE, TO IMPOSE A FINE, TO AMERCE. (Found besides only in the Rabbink dialect. The primary idea appears to be that of imposing, laying upon; compare cogn. ענן, ענן). Construed followed by ל Pro. 17:26; followed by two acc to amerce any one in a sum of money, Deu. 22:3; 2 Ch. 36:3 (used of sums of money exacted in war).

in wine, Amos 2:8. Impers. Prov. 21:11, **יַעֲשֶׂה** "when they (the judges) amerce the scoffer."

**NIPHAL**, to be fined, Ex. 21:22; gener. to be punished, Pro. 22:3; 27:12.

[Hence the following words]—

**עֲשָׂה** m.—(1) *fine, amercement, money exacted* from any one, 2 Ki. 23:33; Pro. 19:19.

**עֲשָׂה** m. Chald. *fine, amercement*, Ezr. 7:26.

**עֲנָה** ("answer to prayer," from the root **עָנָה**, of the form **קָנָה** from the root **קָנָה**) [*Anath*], pr. n. m. Jud. 3:31; 5:6.

**עָנָה** see **קָנָה**.

**עֲנֹתוֹת** ("answers to prayers," the servile letter **ת** being retained, see Lehrs. p. 528), [*Anathoth*], pr. n.—(1) of a Levitical town in the tribe of Benjamin, where Jeremiah the prophet was born, Josh. 21:18; Isa. 10:30; Jer. 1:1 [now called *Anáta*, Rob. ii. 109]; Gent. n. **עֲנֹתִי** 2 Sa. 23:27.—(2) m.—(a) 1 Ch. 7:8.—(b) Neh. 10:20.

**עֲנֹתֶיהָ** ("prayers answered by Jehovah"), [*Antothijah*], pr. n. m. 1 Ch. 8:24.

**עֲסִים** masc. *must, new wine*, Joel 1:5; 4:18; Am. 9:13; from the root—

**עָסַם** TO TREAD DOWN, Mal. 3:21. (Ch. **עָסָה** id.).

**עָעַר** a fictitious root, where some derive **יַעֲשֶׂה**; Isa. 15:5; see Analyt. Ind.

**עָפָה** an unused root. Syr. **حَفَا** to flourish. **عفا** to grow luxuriantly, as a plant, whence **עָפָה** Hebrew and Chaldee.

**עָפָה** see **עָפָה**.

**עָפָה** m. pl. **עָפָהִים** (comp. Lehrs. p. 575) *foliage of trees*, Ps. 104:12; from the root **עָפָה**.

**עָפָה** Chald. id., Dan. 4:9, 11, 18. (Syriac **حَفَا** branch, top of a tree, **حَفَا** foliage).

**עָפַל** not used in Kal, prop. TO SWELL UP, TO BE TUMID, whence **עָפַל** tumulus, a hillock. Arabic **عَفَلَ** to suffer from a tumour or hernia. [Perhaps we may comp. Arab. **غفل** to neglect any thing, to be remiss. II. to cover over. In this sense we might take the passage in Hab. to be remiss, to draw back, LXX. *ἡποσταλῆται*. Vulg. *qui incredulus est*. Aquila,

*νωχελευομένων* (see also Heb. 10:28). This Arabic root also gives a suitable sense in Nu. 14:44.]

**PUAL**, to be tumid, metaph. to be proud, haughty. Hab. 2:4.

**HIPHL**, to act *temidly*, i. e. proudly, arrogantly. Nu. 14:44, **וַיַּעֲזִילוּ לְעֵלּוֹת וְנִי** "but they acted arrogantly (i. e. neglecting the monition of God) in going up." In Deuter. 1:43, the same is expressed **וַיַּעֲזִילוּ וַיַּעֲזִילוּ**. Hence—

**עָפַל** m.—(1) *a hill, an acclivity*, Isa. 32:14; Mic. 4:8; with the art. **הָעָפַל** [*Ophel*], pr. n. of a hill to the east of mount Zion, which was surrounded and fortified by a separate wall, 2 Kings 5:24 [this refers to some other place], 2 Ch. 27:3; 33:14; Neh. 3:27; 11:21; compare Jos. Bell. Jud., vi. 6, § 3.

(2) *a tumour*, plur. **עָפָלִים** (read **עָפָלִים**) Deut. 28:27; 1 Sam. 5:6. seqq. **כְּחִיב**, used of tumours on the anus. (Arab. **عفل** tumor in ano virorum, vel in pudendis mulierum, see Schræderi Orig. Hebr., cap. iv. p. 54, 55. H. Alb. Schultens ad Meidanii Prov., p. 23). In **קִרְיָה** there is instead **קִרְיָה**, which see.

**עָפַן** an unused root. Arab. and Syr. to become mouldy, whence—

**עָפְנִי** [*Ophni*], Gent. n., found once, Josh. 18:24; where **יְהוֹנָתָן** (**יִפְנִי**) is a town of the tribe of Benjamin.

**עָפָעִים** or rather dual. **עָפָעִים** only found in const. **עָפָעִים** *eyelids*, so called from their volatile motion (die flatternden), from the root **עָפַע** Pilp. **עָפָע** (compare Heb. Gramm. § 54, No. 4). Job 16:16; Ps. 132:4. Poet. **עָפָעִים שֶׁחַר** *eyelids of the dawn*, used of the rays of the rising sun, Job 3:9; 41:10. Compare *Ἀμέρας βλέφαρον*, Soph. Antig. 103, 104. The Arabian poets compare the sun to an eye (in Kamūs **العَيْن** amongst other things is explained **الشمس أو شعاعها** the sun or its beam), and they ascribe to it eyebrows **حواجب الشمس**, see Schult. on Job, p. 61.

**עָפַר** not used in Kal, Arab. I. **عَفَرَ** to be whitish, reddish, like sand, or a gazelle, **عَفَرَ** dust, earth. II. **عَفَرَ** (cogn. to **כָּסַר** to cover), to be rough, hairy.

**PIEL** (denom. from **עָפַר**), to dust, to throw dust at (bestäuben), 2 Sa. 16:13.

**עָפַר** m.—(1) *dust, dry earth* (trodene Erde), Gen. 2:7; 28:15; Josh. 7:6; Job 2:12; also used of clay or loam, of which walls are made, Leviticus 14:42, 45; of a heap of rubbish (**עָפָר**), Habak.



1:10; very rarely of *fine dust*, such as is blown by the wind, i. q. אֶפֶר Psalm 18:43. עַל עֶפֶר—(a) in the earth, in the world, Job 19:25; 39:14; 41:25; also upon the ground, Job 22:24; Isaiah 47:1; —(b) in the grave, Job 20:11; 21:26; for which there is also said לָעֶפֶר Job 7:21. יָרַד עֶפֶר to go down to the dust, i. e. into the grave, Psalm 22:30; 30:10. שׁוּב אֶל-עֶפֶר to return to dust, Genesis 3:19; Psalm 104:29. עֶפֶר וָאֵשׁ dust and ashes, a proverbial phrase to express the lowliness and fragility of human nature, Gen. 18:27; Ps. 103:14. It is used of multitude, Num. 23:10, עֶפֶר יַעֲקֹב “the dust of Jacob,” i. e. Jacob, who is as numerous as the dust of earth, compare חוֹל עֶפֶר to eat dust, used of the serpent, Gen. 3:14; compare Isaiah 65:25; but figuratively used, Lam. 3:29, “to put the mouth in the dust,” i. e. to be silent and wait the aid of God.—Plur. עֲפָרוֹת clods of earth. Prov. 8:26, ראש עֲפָרוֹת “the first of the clods of the world.” Job 28:6, יָדָב עֲפָרוֹת lumps of gold in mines.

עֶפֶר (i. q. غَيْر “calf,” “young animal”), [Epher], pr. n. m.—(1) of a son of Midian, Genesis 25:4.—(2) 1 Ch. 4:17.—(3) 1 Ch. 5:24.

עֶפֶר m. fawn, the young of a deer, goat, gazelle, Cant. 2:9, 17; 4:5; 7:4; 8:14. (Arab. غَيْر and غَيْر the young of the wild goat).

עֶפְרָה (“fawn”), [Ophrah], pr. n.—(1) of a town in the tribe of Benjamin, Josh. 18:23; 1 Sam. 13:17; fully Mic. 1:10, לְעֶפְרָה בֵּית “the fawn’s house”.—(2) of a town of the Manassites, Jud. 6:11; 8:27; 9:5.—(3) pr. n. m. 1 Ch. 4:14.

עֶפְרוֹן (“of, or belonging to, a calf”), [Ephron], pr. n.—(1) of a town on the borders of the tribe of Benjamin, 2 Ch. 13:19, where there is עֶפְרוֹן קרי.—(2) of a mountain on the borders of the tribes of Judah and Benjamin, Josh. 15:9.—(3) of a Hittite, Gen. 23:8; 25:9.

עֶפְרָיִם (two calves), see עֶפְרָיִם No. 1.

עֶפְרָת fem. lead, so called from its whitish colour (compare אֶפֶר, אֶפֶר, Ex. 15:10. אֶפְרָת leaden weight, Zec. 5:8).

עֶץ plur. עֲצִים, const. עֵץ m.—(1) a tree (Arabic عَصَا a staff, a bone; compare the Gr. ὄζος, a branch, and ἄστρον (Sansk. asthi), Lat. hasta. For wood there is commonly used in Arabic the cognate form عود.

Hebr. עֶץ follows the analogy of the verb עָצָה to be hard, firm. Chald. with the letters softened, has עֶץ wood). עֵץ הַחַיִּים tree of life (see חַיִּים), Gen. 2:9. Often collect. trees. עֲרֵב עֵץ fruitbearing trees, Gen. 1:11.

(2) wood, specially of a wooden post, stake, gibbet, Gen. 40:19; Deu. 21:22; Josh. 10:26; used of a wooden idol, Jer. 2:27. עֵצִים wood, sticks, logs for fuel, Gen. 22:3, 9; Lev. 1:7; 4:12; used of materials for building, Ex. 25:10; 1 Ki. 6:23, 31, 32. Compare עָצָה No. 1.

עָצָב —(1) TO LABOUR, TO FORM, TO FASHION. see Piel No. 1. (The original idea is perhaps that of cutting, whether wood or stones, compare חָצַב and חָסַב. There are in the cognate languages secondary significations, as Arabic غَضِبَ to be angry.) Hence עָצָב and עָצָב a carved image, עָצָב an earthen vessel.

(2) to toil with pain, to suffer, to be grieved (see עָצָב, עָצָב, עָצָבָה, עָצָבָה); used also of the mind, and in Kal trans. to put in pain, to afflict, 1 Ki. 1:6; 1 Ch. 4:10; Isa. 54:6.

NIPHAL, to be pained—(a) in body, followed by אֵל (with any thing), Ecc. 10:9.—(b) in mind, to be afflicted, grieved, Gen. 45:5; 1 Sam. 20:3; followed by אֵל (1 Sa. 20:34), and אֵל (2 Sa. 19:3).

PIEL—(1) to form (comp. Kal No. 1), Job 10:8. (2) to put to grief, to afflict (comp. Kal No. 2), Isa. 63:10; Ps. 56:6.

HIPHAL—(1) i. q. Kal No. 1, to labour; hence probably to serve (an idol), to worship (like the synonym. עָבַד, Jer. 44:19, לְהַעֲבִידָהּ “to worship her” (the queen of heaven). Vulg. ad colendum eam. Others, to make her, i. e. her image (comp. Kal No. 1).

(2) i. q. Piel No. 2, to grieve, i. e. to provoke (God) to anger, Ps. 78:40.

HITHPAEL—(1) to grieve (oneself), Gen. 6:6.

(2) to become angry, Gen. 34:7. See Hiph. No. 2. Derived nouns, עָצָבָה, עָצָבָה, and עָצָבָה.

עָצָב Chald. part. pass. עָצִיב grieved, afflicted, Dan. 6:21.

עָצָב only in plur. עָצָבִים, constr. עָצָבִים images of idols, 1 Sa. 31:9; 2 Sa. 5:21; Hos. 4:17 (see the root No. 1).

עָצָב m. workman, servant. Plur. with suff. עָצָבִים (Dag. f. euphon.), Isa. 58:3. [In Thea. referred to the next art., No. 2.]

עָצָב and עָצָב m.—(1) an earthen vessel, Jer. 22:28, see Kal No. 1.

(2) heavy and toilsome labour, Prov. 10:22. Pl. עָצָבִים labours, i. e. things done with toil, Pr. 10:22.

5:10; לעם העצבים, "bread obtained by toilsome labour," Ps. 127:2.

(3) *pain*, such as of parturient women, Gen. 3:16; also *grief of mind, anger*, Prov. 15:1, דבר עצב "a word pronounced with anger," a bitter, sharp word.

**עצב** m.—(1) *the image of an idol*, i. q. **עצב** Isa. 48:5; Ps. 139:24, דרך עצב "worship of idols."

(2) *sorrow*, 1 Ch. 4:9; Isa. 14:3.

**עצבון** constr. **עצבון**, m.—(1) *hard and toilsome labour*, Gen. 3:17; 5:29.

(2) *pain, trouble*, Gen. 3:16, **עצבונך והרעך** "thy pain and thy conception;" Hendiadys for the pain of thy conception.

**עצבת** f. constr. **עצבת** (as if from **עצבה**), pl. constr. **עצבות**, with suff. **עצבותי**, **עצבותם**.

(1) *an idol*, Ps. 16:4.

(2) *pain*—(a) of body, Job 9:28.—(b) of mind, Ps. 147:3, **קוּבַשׁ לְעִצְבוֹתָם** "he binds up their pains," the wounds of their minds; Prov. 10:10; with the addition of **לב** Prov. 15:13.

**עצר**, an unused root. Arab. **عَضَد** to cut with an axe. Hence **כַּעְצָר**.

**עצה**—(1) TO MAKE FIRM; hence to shut, specially the eyes, Prov. 16:30. Arab. **غَضَا** IV. id. **أَغْضَا** to shut a door.

(2) i. q. Arab. **عَصَا** to be hard, firm (of a hard neck, contumacious), Conj. VIII. to grow hard; compare **عَصَا** staff, Hebr. **עֵץ** wood, and **עֶצְמָה** bone, **עֲצָיוֹן** back-bone.

**עצה** m. Lev. 3:9, *the back bone* (according to Onk., Arab. Erp.), or, as is preferred by Bochart, in Hieroz. i. p. 497, *os coccygis*, Arab. **عَصَص**, either of which would be so called from hardness and firmness, see the root. Arab. **عَصَا** is the thigh bone, pl. the bones of the wings of birds.

I. **עצה** f. of the noun **עֵץ** collect. *wood*, i. q. **עֲצִים**, used of materials [for building], Jer. 6:6; of odoriferous woods (**עֲצֵת נָחַשׁ**), Prov. 27:9.

II. **עצה** constr. **עֲצָה** (from the root **עָצַה** to counsel, **עֲצָה**), f.

(1) *counsel*—(a) which any one gives or receives, 2 Sam. 16:20; 1 Ki. 1:12; Ps. 119:24, **אֲנֹשִׁי עֲצָתִי** "my counsellors." Used of predictions, Isa. 44:26, compare 41:28 (root No. 4).

(2) *counsel* which any one forms, Isa. 19:3; Hos. 10:6. **עָשָׂה עֲצָה** to execute a plan or counsel, Isa. 30:1. Especially used of the counsel or purpose of God, Job 38:2; Isa. 14:26; 46:11, **אִישׁ עֲצָתִי** "man of my counsel," whom I use as an instrument to execute my purpose.

(3) *counsel*, as the faculty of forming plans, i. e. *prudence, wisdom*, especially that of God, Isaiah 11:2; Pro. 8:14; 21:30; Jer. 32:19, **גִּדְלָה עֲצָה** "of great wisdom;" 1 Ch. 12:19, **קָצְצָה** "having taken counsel," having consulted. Plur. **עֲצוֹת** once with suff. **עֲצָתְךָ** Isa. 47:13, *counsels*, Deu. 32:28; *cares*, Ps. 13:3.

**עצום** m. (from the root **עָצַם**).—(1) *strong, robust, powerful*, used of a people, Gen. 18:18; Nu. 14:12; Deu. 4:38; of kings, Psalm 135:10. Plur. **עֲצוּמִים** *the strong, the mighty*, i. e. heroes, Prov. 18:18; Isa. 53:12; once *the powerful members* (of a lion), i. e. claws, teeth; Ps. 10:10, **נָמַל בְּעֲצָמוֹ** "the wretched fall into his claws;" but others understand *the whelps* of the lion.

(2) *numerous*, Joel 1:6; Ps. 35:18.

**עֲצִיוֹן נָבֶר** ("the back bone of a man"), [*Ezion-geber*], pr. n. of a maritime city in Idumæa, situated on the Ælanitic gulf of the Red Sea, not far from Elath (see **אֵילָת**); whence Solomon's fleet sailed to Ophir. Called by the Greeks *Berenice*; see Jos. Antt. viii. 6, § 4. In the time of the Arab dominion **عَصُون**: Nu. 33:35; Deu. 2:8; 1 Ki. 9:26; 22:49; Burckhardt's Travels in Syria, Germ. ed. p. 831.

**עצל**, a root not used in Kal. (Arab. **عَظَلَ** to be at leisure, Conj. II., to leave, to neglect. The primary idea appears to be that of laxity and languor; compare **חָלַל**, **דָּלַל**, **חָלַל**).

NIPHAL, to be slothful, Jud. 18:9.

**עצל** verbal adj. *slothful*, Prov. 6:6, 9; 13:4; 15:19.

**עצלָה** f. Prov. 19:15, and **עֲצֵלוֹת** Prov. 31:27, *slothfulness*. Dual **עֲצֵלוֹתַי** *double*, i. e. very great *slothfulness*, Ecc. 10:18.

**עצם**—(1) prop. TO BIND, TO BIND FAST, TO TIE UP; as the eyes, Isa. 33:15; see Piel. (Arabic **عَصَم** IV., to tie up a skin bottle; and more commonly **عَصَب** to tie. It is kindred to the verbs **צָמַם**, **צָמַד**), also **אָמַם**, **חָמַם**, **מָמַם**. From the idea of tying (see **קָשָׁה**, **נָבֶר**) it is—



(see the root Niph. No. 3), Jerem. 9:1; especially an assembly of people for the keeping of festivals, *ἑορτή*, Joel 1:14; 2 Ki. 10:20; Am. 5:21; Isa. 1:13; specially such as were convened on the seventh day of the passover, and the eighth of the feast of tabernacles, i. q. *מִסְכָּה לִפְנֵי* Levit. 23:36. Compare Nu. 29:35; Deu. 16:8; 2 Ch. 7:9; Neh. 8:18; and Arab. *جمعة* an assembly, more fully *يوم الجمعة* the day of the assembly, used for Friday, as being the Mahommedan festival day. The signification of gathering together, or assembly (which had already been adopted by Simonis, Arc. Formarum, p. 180), is more largely defended as belonging to this word, in my larger Lex. p. 885, against Iken (Dissert. Philol. Theol., page 49—54), and J. D. Michaëlis in Supplem. h. v., who make the primary idea to be that of restraint from work. Rosenmüller assents to my opinion (who, in his first and second edition, followed Iken), on Lev. 23:36, ed. 3; so also Winer.

**עקב**, fut. *עֲקֹב*.—(1) i. q. *عقب* TO BE BEHIND, TO COME FROM BEHIND, hence *עֲקֹב* heel. (So it is commonly taken; but it is worth while for etymologists to inquire, whether the primary idea be not that of being elevated, like a mound, arched vault, heap, so that it may be kindred to the roots *קָבַב*, *קָבַב*. Hence *עֲקֹב* an ascent, and *עֲקֹב* heel, so called from the form; from the heel may be taken the other ideas of hindmost, last, etc.).

(2) denom. from *עֲקֹב* to take hold of any one's heel. Hos. 12:4, *בְּרֶגֶל עֲקֹב* “in the womb he took his brother by the heel,” compare *בְּרֶגֶל עֲקֹב* Gen. 25:26. Especially to throw any one down, to trip one up. Hence—

(3) to supplant, to circumvent, to defraud, Gen. 27:36; Jer. 9:3.

PIEL, to hold back, to retard, Job 37:4. Derivatives, *עֲקֹב*—*עֲקֹבָה*, and the pr. n. *עֲקֹבָה*, *עֲקֹבָה*.

**עקב** constr. *עֲקֹב*, plur. constr. *עֲקֹבִים* (in some printed copies *עֲקֹבִי* with Dag. euphon.) m.

(1) the heel—(a) of men, Gen. 3:15; Psa. 56:7; Job 18:9; Jer. 13:22; Cant. 1:8.—(b) of horses, the hoof, Gen. 49:17; Jud. 5:22.

(2) metaph. the extreme rear of an army, Josh. 8:13; Gen. 49:19.

(3) plur. *עֲקֹבִים* prints (of the heel or foot), Psa. 77:27; 89:52 (compare Cant. 1:8).

(4) verbal adj. of the root No. 3, a *liar in wait*, Ps. 49:6.

**עקב** m.—(1) a hill, acclivity, i. q. Arab. *عقب* Æth. *Q 𐩈𐩣𐩪*: Isa. 40:4. (A hill is said to be so called from its retarding and keeping back those who go up, but see the remarks on the root No. 1).

(2) adj. fraudulent, deceitful, Jer. 17:9.

(3) adj. denom. from *עֲקֹב* No. 3. Hos. 6:8, *עֲקֹבִים* “trodden (trampled) in blood,” i. e. full of bloody footprints.

**עקב** m.—(1) the end, the latter part of anything (Arab. *عقب*); also as an adv. unto the end, continually, Ps. 119:33, 112.

(2) wages, reward, as if the end, the result of labour; compare *λοισθήναι*, reward, from *λοισθος*, last. Ps. 19:12; Pro. 22:4. And so *עֲקֹב* Psal. 40:16; 70:4; and *עֲקֹב* Isa. 5:23, in reward of, i. e. on account of; and as a conj. because that, because, Num. 14:24; Deu. 7:12; fully *עֲקֹב* Gen. 26:5, and *עֲקֹב* Am. 4:12.

**עקבה** (ב without Dagesh, for *עֲקֹבָה*, comp. *סִלְכָה*), f. fraud, wiles, 2 Ki. 10:19.

**עקד** fut. *עֲקֹד*, Arabic *عقد* TO BIND, Gen. 22:9. (Kindred roots are *אָקַד*, *אָקַד*, which see). Hence—

**עקד**, pl. *עֲקֹדִים*, adj. striated, banded, pr. marked with stripes (*gestreift*), compare *קָדַר* No. 3, Gen. 30:35, seq.; 31:8, seqq.

**עקה** an unused root, see *מַעֲקָה*.

**עקה** f. oppression, Ps. 55:4, from the root *עָקַב*.

**עקוב** (“insidious,” i. q. *עֲקֹב*), [*Akkub*], pr. n. m.—(1) 1 Ch. 3:24.

(2) 1 Ch. 9:17; Ezr. 2:42; Neh. 7:45; 8:7; 11:19; 12:25.—(3) Ezr. 2:45.

**עקל** not used in Kal; TO TWIST, TO WREST, TO PERVERT (compare as to the primary stock, *קָל*, *קָל*, page CLXII, B).

PUAL, part. perverted, Hab. 1:4. (Syr. *حَمَل* to pervert, Arab. *عقل* to bind together.) Hence—

**עקלקל** adj. tortuous, crooked. Judges 5:6, *מַדְרֹגֹת עֲקִלּוֹת* “crooked ways,” i. e. devious, and unfrequented; and without the subst. *עֲקִלּוֹת* Psal. 125:5, id.

**עקלתח** adj. (from an unused subst. *עֲקֹלָה*, and with the adj. termination *תח*), tortuous, an epith. of the serpent, Isa. 27:1.

**עקן**, an unused root; perhaps i. q. **עקל**, and Aram. **עקם** to twist, to wrest; whence—

**עקן** [Akan], pr. n. m. Gen. 36:27, for which there is **עקן** Nu. 33:31; Deu. 10:6; 1 Ch. 1:42.

**עקר**.—(1) TO ROOT OUT, TO PLUCK UP (a plant), Ecc. 3:2. (Syr. and Ch. id. The primary syllable is **ק**; compare the kindred roots **קיר**, **קיר**; also **ביר**, **קיר**, **קיר**.) Hence—

(2) i. q. Arab. **عقر** to be barren, prop. to have the testicles extirpated; compare the remarks on **קיר**.

NIPHAL, to be overthrown (as a city), Zeph. 2:4.

PIEL, to hamstring or hough a horse, by which the animal is rendered useless and unfit for work, Josh. 11:6, 9; 2 Sam. 8:4; 1 Ch. 18:4; a bull, Gen. 49:6. LXX. *νευροκοπεῖν*. It was anciently the practice of victors (and still is the case), thus to treat the horses taken in battle, when they cannot carry them away with them; Germ. dem Pferde die Fesseln abhauen. (Arab. **عقر** id.)

**עקר** Ch. to root up:—ITHPEAL pass. Dan. 7:8.

**עקרה** m. **עקרה**, **עקרת** f. barren, used both of the male and female (as to the origin, see the root No. 2), Gen. 11:30; 25:21; 29:31; Deut. 7:14. (Syr and Arab. id.)

**עקר** m.—(1) prop. a root (Arab. **عقر**, Ch. **עקר**); hence a shoot (see **שורש**), metaph. used of a man of a foreign race, who had settled in the Holy Land, Lev. 25:47.

(2) [Eker], pr. n. m. 1 Ch. 2:27.

**עקר** constr. **עקר** m. Chald. stock, trunk, Dan. 4:12, 20.

**עקרב** pl. **עקרבים** m.—(1) a scorpion, Eze. 2:6. (Arab. **عقرب** id. To this corresponds the Greek *σκόρπιος*, the breathing being changed into sibilant; compare **עקל** *σκόλιος*.) It appears to be blended from **עקר** to wound, and **עקב** the heel. See also **עקרה**.

(2) a kind of scourge, furnished with sharp points, 1 Ki. 12:11, 14; 2 Ch. 10:11, 14. So in Lat. *scorpio*, according to Isidore (Orig. v. 27), is *virga nodosa et aculeata*.

**עקרון** ("eradication," compare Zeph. 2:4), [Ekrón], pr. n. of one of the five principal cities of the Philistines, situated in the northern part of the

land of the Philistines, first assigned to the tribe of Judah (Josh. 15:45), afterwards to the Danites (Josh. 19:43), Josh. 13:3; 15:11; 19:43; Jud. 1:18; 1 Sa. 5:10; 2 Ki. 1:2. LXX. 'Ακαρών, 'Ακαρών [Perhaps now called 'Akir, **عاقير**, Rob. iii. 22]. Gent. noun, **עקרון** Josh. 13:3; 1 Sa. 5:10.

**עקש** TO TWIST, TO PERVERT. Arab. **عكش** and **عكس** id. Metaph. to pervert any one, in a forensic sense, is i. q. to pervert or wrest his cause, Job 9:20, "(although) I were upright **וַיִּעֲקֹשׂ** (God) would pervert my cause" (in the other hemistich **וַיִּשְׁעֵנִי** would declare me guilty).

PIEL id. to pervert, Mic. 3:9. To pervert one's ways is i. q. to act perversely, Isa. 59:8; Pro. 10:9.

NIPHAL, pass. to be perverse. Part. **נִעְקָשׁ** whose ways are perverse, Prov. 28:18.

Derivatives, **עקש**, **עקשות**, **עקשנים**.

**עקש** adj. m.—(1) perverse. **לִבִּי עָקֹשׁ** a perverse heart, Ps. 101:4, and vice versa **עָקֹשׁ לִבִּי** a man perverse of mind, Prov. 11:20; 17:20. **שִׁפְתָיו עָקֹשׁ** perverse in lips, i. e. a man of fraudulent speech, Prov. 19:1. Absol. deceitful, false, Deu. 32:5; Ps. 18:27; Prov. 8:8.

(2) [Ikkes], pr. n. m. 2 Sam. 23:26. Hence—

**עקשות** f. with the addition of **פִּה** perverseness of mouth, i. e. fraudulent, deceitful speech, Pro. 4:24; 6:12, compare 19:1.

**ער** m.—(1) i. q. **עיר** a city, which see (hence pl. **ערים**). In sing. **ער** Num. 21:15; Deut. 2:9, and fully **עַרְמוֹאֵב** (city of Moab), Num. 21:28; Isa. 15:1, pr. n. of the metropolis of Moab, situated on the southern shore of Arnon, Gr. *Ἀρεόπολις* (which those who did not know the true origin, rendered city of Mars); Abulfeda **عرب** and **الربة**, now called *Rabbat*. See Relandi Palästina, p. 577; Burckhardt's Reise nach Syrien, p. 640.

(2) an enemy, see the root **עיר** No. 2, 1 Sa. 10:16. Plur. Ps. 9:7; 139:20.

**ער** Ch. i. q. Heb. No. 2, Dan. 4:16.

**ער** ("watcher"), [Er], pr. n.—(1) of a son of Judah, Gen. 38:3; 46:12.—(2) 1 Ch. 4:21.

I. **ערב**—(1) pr. to mix, like the Ch. and Syr. (kindred to **ערב** to interweave, see Hithp., also to weave, whence **ערב** No. I, woof.

(2) to exchange articles of traffic, hence to traffic, to barter, Eze. 27:9, 27; whence **ערב**.

(3) to become surety for any one, followed by an



acc. of pers. (pr. to interchange with him, to succeed in his place); e.g.—(a) to be surety for the life of another, Gen. 43:9; 44:32. Job 17:3; עֲרַבְנִי אֶפְנִי “be surety for me with thee,” i. e. in the cause which I have with thee. Isaiah 38:14; עֲרַבְנִי “be surety for me (O Lord),” i. e. take me under thy protection. Ps. 119:122.—(b) to be surety, to be liable for another's debt, Proverbs 11:15; 20:16; 27:13; followed by לְ Prov. 6:1; and לְפָנַי Prov. 17:18. (Syr. <sup>ܐܪܒܐ</sup> id.; Arab. <sup>عرب</sup> a vessel).

Derivatives, <sup>תַּעֲרֶבָה</sup> עֲרֶבָה.

(4) to pledge, to give in pledge, followed by an acc. of the thing. (Arab. <sup>عرب</sup> Conj. II., IV., to give a pledge). Neh. 5:3. Metaph. <sup>עַרְבָא</sup> אֶת לְבֹא to pledge one's life, i. e. to expose it to most imminent danger, Jer. 30:21. But this may also be rendered, to be surety for his life; compare No. 3.

Derivative, <sup>עֲרֶבֶל</sup> עֲרֶבֶל.

(5) Med. E and fut. A, intrans. to be sweet, pleasant (perhaps well mixed, compare No. 1), followed by לְ of pers., e.g. sleep, Prov. 3:24, sacrifices, gifts, Jer. 6:20; followed by <sup>עַל</sup> Ps. 104:34. Eze. 16:37, <sup>אֲשֶׁר עֲרַבְתָּ עָלֵיהֶם</sup> “whom thou hast pleased.” Compare adj. <sup>עָרִב</sup> sweet.

(6) From the notion of sweetness is perhaps derived the signification of sucking (comp. <sup>קִצָּה</sup> קִצָּה), whence <sup>עֲרֵב</sup> a dog-fly, from its sucking the blood of men and animals; compare Arab. <sup>عرب</sup> which in the Kamûs (page 125, line 11) is explained <sup>اكل</sup> to eat.

HITHPAEL—(1) to mingle oneself, followed by <sup>בְּ</sup>, in any thing, Pro. 14:10.

(2) to intermingle with any one in fellowship (<sup>μιτ</sup> mit jemandem einlassen), specially to be familiar with, followed by <sup>בְּ</sup> Ps. 106:35; followed by <sup>לְ</sup> Prov. 20:19; followed by <sup>עִם</sup> Prov. 24:21; to enter into marriage, followed by <sup>בְּ</sup> Ezra 9:2; to enter into combat, followed by <sup>אֶת</sup> with any one, Isa. 36:8; 2 Ki. 18:23.

For the derived nouns see under the several significations.

II. <sup>עָרַב</sup> TO SET, as the sun (Syr. and Æth. <sup>ሪብ</sup> id. Arab. <sup>عرب</sup> to depart far away, to wander). Hence, to draw towards evening, Jud. 19:9. Metaph. Isaiah 24:11, <sup>עֲרֵבָה בְּלִישָׁכָה</sup> “all joy has set.”

HIPHIL, to do at evening. Inf. <sup>עֲרֵב</sup> doing (so) at evening; adv. at evening (compare <sup>הַשָּׁמַיִם</sup> in the morning), 1 Sa. 17:16.

Derivatives, <sup>עָרֵב</sup> No. II, <sup>עָרֵב</sup> No. I, <sup>מַעֲרֵב</sup> No. II.

III. <sup>עָרֵב</sup> i. q. <sup>חרב</sup> חֶרֶב, Æth. (transp.) <sup>ሪብ</sup> ONZ: to be arid, sterile, dry. Hence <sup>עֲרֵבָה</sup>, and pr. n. <sup>עֲרֵב</sup> Arabia.

IV. <sup>עָרֵב</sup> i. q. Arab. <sup>عرب</sup> to be whitish, whitening, whence <sup>مغرب</sup> whitish, a man with white eye-lashes, whence <sup>عرب</sup> whiteness of the eyelashes, silver, also willow. Hence Heb. <sup>עָרֵב</sup> willow, so called from its whitish leaves. [In Thes. this is joined with No. II.]

<sup>עָרַב</sup> Ch. to mix, to mingle. PAEL, Dan. 2:43. ITHPAEL, pass. ibid.

<sup>עָרֵב</sup> sweet, pleasant, Prov. 20:17; Cant. 2:14. See the verb No. I. 5.

<sup>עָרֵב</sup> m., a species of fly, gad-fly, very troublesome to persons; so called from sucking (blood); see the root No. I. 6; Ex. 8:17, seqq.; Ps. 78:45; 105:31. LXX <sup>κυνόμυια</sup> dog-fly, which is described by Philo, who supposes its name to be from its boldness, De Vita Mosis, t. ii. p. 101, ed. Mangeii. Almost all the Hebrew interpreters understand it to be a collection of noxious beasts, as if a miscellaneous swarm (from <sup>עָרַב</sup> in the signification of mixing); and so Aqu. <sup>πάμμυια</sup>; Jerome, *omne genus muscarum*; Luth. *allerley ungejefter*; but <sup>עָרֵב</sup> must denote some particular creature, as is all but manifest from the passage, Exod. 8:25, 27. Oedmann (Verm. Sammlungen II. p. 150) understands *blatta orientalis*; called in Dutch and German *Kaferlatz*; but which is a creature that rather devours things than stings men; contrary to the express words of Exod. 8:17.

<sup>עָרֵב</sup> f., 2 Chron. 9:14; and <sup>עָרֵב</sup> Isa. 21:13; Jer. 25:24; Eze. 27:21; pr. name Arabia (<sup>عرب</sup>); so called from its aridity and sterility (see the root No. III). Gent. noun is <sup>עֲרָבִי</sup> an Arabian, Isa. 13:20; Jer. 3:2; also <sup>עֲרָבִי</sup> Neh. 2:19; plur. <sup>עֲרָבִים</sup> Arabians, 2 Chron. 21:16; 22:1; and <sup>עֲרָבִיָּים</sup> 2 Chron. 17:11; always used of Nomadic tribes, Isa., Jer. loc. cit. Also the name Arabia is not used to designate that large peninsula which geographers call by this name, but a tract of country of no very large extent, to the east and south of Palestine, as far as the Red Sea. So Eusebius says of the Midianites, *κεῖται ἐπέκρουα τῆς Ἀραβίας πρὸς νότον ἐν ἐρήμῳ τῶν Σαρακήνων τῆς ἐρυθρᾶς θαλάσσης ἐπ' ἀνατολᾶς*. Of no wider extent is Arabia in the New Test. (Gal. 1:17; 4:25). See my remarks on Isa. 21:13.

<sup>עָרֵב</sup>—(I) woolf, Levit. 13:48—59. See the r. a No. I. 1.

(II) coll. *strangers, aliens*; from the root ערב No. II.; compare ערב to wander; غريب a wanderer, Ex. 12:38; Neh. 13:3. With the art. it is written הערב; see ערב No. I. 2.

ערב—(I)—(1) *evening* (m. and fem., 1 Sam. 20:5); from the root ערב No. II. ערב Gen. 19:1; 29:23; לעת ערב Gen. 8:11; 24:11; ערב (acc.) Exod. 16:6; poet. לערב Psalm 59:7, 15; 90:6; Gen. 49:27, *at evening*. Plur. ערבות Jerem. 5:6. Dual. ערבין the two evenings; only in the phrase בין הערבין between the two evenings, Ex. 16:12; 30:8; used as marking the space of time during which the paschal lamb was slain, Ex. 12:6; Lev. 23:5; Num. 9:3; and the evening sacrifice was offered, Ex. 29:39, 41; Num. 28:4; i. e. according to the opinion of the Karaites and Samaritans (which is favoured by the words of Deut. 16:6), the time between sunset and deep twilight. The Pharisees, however (see Joseph. Bellum Jud. vi. 9, § 3), and the Rabbinites considered the time when the sun began to descend to be called the

first evening (Arab. مساء little evening; when it begins to draw towards evening; Gr. δειλη πρωτα); and the second evening to be the real sunset (Gr. δειλη οψια). See Bochart, Hieroz., t. I. p. 559. Compare, as to the double morning, Pococke ad Carm. Tograi, p. 71; and Hebr. pr. n. שחרים.

(2) i. q. ערב No. II, *foreigners, strangers*; hence הערב מלכי foreign kings, who made alliance with the Israelites, 1 Ki. 10:15; and so also elsewhere of *auxiliary forces*, Jer. 25:20; 50:37; Eze. 30:5.

(II) only in pl. ערבין, const. ערבי m. *willow* (Arab. غرْب), so called from its whitish leaves, see the root No. IV. Isa. 44:4; Job 40:22; Ps. 137:2 (where the *Salix Babylonica*, Linn. is to be understood, with its pendulous foliage, a symbol of grief and mourning; Germ. Trauerweide, *weeping willow*). Isa. 15:7, נחל הערבין "the brook of willows" (comp. Job 40:22) in Moab, i. e. either ادى الاحسا, on the borders of the provinces of Karrak (i. e. ancient Moab) and Jebel (i. e. Idumaea), see Burckhardt's Travels, page 674; or else the brook ירד (which see), near the town of Karrak, where Burckhardt, loc. cit. page 643, mentions a fountain of willows, عين صفاف.

ערב pl. ערבין m.—(1) *a raven*. (Arab. غراب a raven, a crow; compare the Lat. *corvus*. No root is to be sought in the Phœnicio-Shemitic languages

["thus called from its black colour"], but to this answers the Sanscr. *kārawa*. The letters *b* and *w* are shewn not to belong to the root by the Gr. *αἰψά* and apparently Lat. *cornix*.) Gen. 8:7; Isa. 34:11; Psalm 147:9. It is sometimes of wider extent, and comprehends kindred species of birds, specially the crows, see Lev. 11:15; Deu. 14:14.

(2) [*Oreb*], pr. n. of a prince of the Midianites, Jud. 7:25; 8:3; Psal. 83:12; from whom a certain rock beyond Jordan took its name, Jud. 7:25; Isa. 10:26.

ערבה f. *an arid, sterile region, a desert* (see the root No. IV), Job 24:5; Isa. 33:9; 35:1; 51:3; Jer. 50:12; 51:43. With the art. הערבה is that low region into which the valley of the Jordan (الغور) runs near Jericho, and which extends as far as the Ælanitic gulf, Deut. 1:1; 2:8; Josh. 12:1; 2 Sam. 4:7; 2 Ki. 25:4; in which are the Dead Sea (hence called ים הערבה *the sea of the desert*, Dent. 4:49; Josh. 3:16; 12:3; 2 Ki. 14:25) and the brook Kedron, or נחל הערבה the stream of the desert, Am. 6:14; comp. 2 Ki. 14:25, also ירבות הערבה the plains of Jericho, Josh. 5:10; 2 Ki. 25:5; and ירבות מואב, see מואב.

(2) pr. n. of a town in the tribe of Benjamin, fully called בית הערבה; see בית, letter *kk*.

ערבה fem.—(1) *surety, security*, Prov. 17:18 (see ערב I, 3).

(2) *a pledge* (see ערב No. I, 4). 1 Sam. 17:18, ואת ערבתם תפח "and bring a pledge from them."

ערבון m. *a pledge*, Gen. 38:17, 18, 20 (see ערב No. I, 4). Arab. عربون id. Hence ἀρραβών, *arrhabo*, a word peculiar to traders, which the Greeks and Romans seem to have borrowed from the Phœnicians, the originators of traffic.

ערבי, ערבני *an Arabian*, see ערב.

ערבתי [*Arbathite*], Gent. n. of the word ערב No. 3, which see; 2 Sa. 23:31.

ערג fut. ערג—(1) TO ASCEND, i. q. Arabic عرج, Æthiop. ሰርገ: see ערגה.

(2) followed by אל and אל to *desire* anything, as if נפש נפש על. (Arab. Conj. II. to be bent, or intent upon anything). Ps. 42:2; Joel 1:20. The opinion of the Hebrew writers is that the word ערג properly expresses the cry of the deer, which is applied also to domestic animals, Joel loc. cit. (the Syriac also renders it in both places ܥܪܓ, but this is not

firmed by the use of the cognate languages; although we may compare it with Gr. onomatop. *ᾠσύν, ᾠσυνή*. But see the derivative *עֲרִינָה*. More is said on this subject by Bochart, Hieroz. part i. page 883.

**עֲרַד**, an unused root; Arab. *عرد* Conj. II. *to flee* (comp. the kindred *תָּרַד*); Syr. Ethp. *to be untamed*. Hence *עֲרֹד*, Ch. *עֲרַד* wild ass.

**עָרָד** [*Arad*], pr. n.—(1) (for *עֲרִית*), a town of the Canaanites, in the southern part of Palestine, Nu. 21:1; 33:40; Josh. 12:14 [situated apparently at Tel 'Arād *تل عراد* Rob. ii. 473].—(2) m. 1 Chr. 8:15.

**עֲרַד** m. Ch. i. q. *עֲרֹד* wild ass, Dan. 5:21.

**עָרָה** TO BE NAKED; not used in Kal. Arabic *عری* id. The primary idea appears to be that of *plucking out* (compare *אָרָה*) plants, hairs, etc.; hence to bare, bald, devoid of plants and trees; compare *מַעֲרָה*, *מַעֲרָה*. Kindred roots are *עָרַם* and perhaps *עָרַף* No. II.

PIEL *עָרָה*, fut. conv. *וַעֲרָה*—(1) *to make naked, to uncover*, e.g. *pudenda*, Isa. 3:17, a shield (on which there had been a covering), Isa. 22:6; Zeph. 2:14, *עָרָה עֲרָה* "he uncovers the cedar work," makes the walls naked by removing the cedar wainscoting.

(2) *to lay naked* (the foundation of a house), i. e. *to overthrow* a house, Psal. 137:7. Inf. *עָרוֹת* Hab. 3:13. (Compare *עָרָה*, *עָרָה* Ezek. 13:14; Mic. 1:6.) Hence—

(3) *to empty* a vessel, *to pour it out* (in doing which its bottom is laid bare), Gen. 24:20; 2 Chr. 24:11. Ps. 141:8, *אַל תִּשָּׁךְ נַפְשִׁי* "pour not out my soul," i. e. pour not out my blood. Compare Hiph. No. 2.

HIPHIL—(1) *to make naked, to uncover*, e. g. *pudenda*, Lev. 20:18, 19.

(2) *to pour out*. Isaiah 53:12, *הָעֶרְהָ לִמְנוֹת נַפְשׁוֹ* "he hath poured out his soul unto death," he delivered himself to death. (Arab. *أسال نفسه* *to pour out*, i. e. *to give up one's life or soul*; Syr. *همل*.)

*נִפְחַס*, Gr. *παραβάλλεσθαι*, whence *parabolanus*. NIPHAL, pass. of Hiph. No. 2, *to be poured out*, Isa. 32:15.

HITHPAEL—(1) *to make oneself naked, to uncover oneself*, Lam. 4:21.

(2) *to pour oneself out, to spread oneself* (used of a wide spreading tree), Ps. 37:35.

Derived nouns, *עָרָה*, *עָרוֹת*, *עָרִיחַ*, *מַעֲרָה*, *מַעֲרָה*, *מַעֲרָה*, *מַעֲרָה* and pr. n. *מַעֲרָת*.

**עָרָה** plur. *עָרוֹת* f., Isaiah 1:7; *a naked or bare place*; i. e. destitute of trees (see *מַעֲרָה*, *מַעֲרָה*); here used of the grassy places on the banks of the Nile.

**עָרִינָה** f. Cant. 5:13; 6:2; Eze. 17:7, 10; *areola, bed of a garden or vineyard, raised up in the middle* (*erhöhtes Gartenbeet, Blumenberg*; from the root *עָרַנָּה*). So the old interpreters. Others understand it to be *a ladder, trellis*, for training plants against. Compare Arab. *معراج* a ladder; but the former explanation is preferable.

**עֲרֹד** m. *the wild ass*, Job 39:5. Chald. *עֲרֹד* id.; in the Targg. for the Hebr. *פָּרָא*. Root *עָרַד*.

**עָרוֹהָ** f. (from the root *עָרָה*)—(1) *nakedness*, Hos. 2:11; metaph. *עָרוֹת הָאָרֶץ* *the nakedness of the land*; i. e. a part of the land unfortified, easy of access; Arabic *عورة* (*ṭeīḥos* *ἐγυμνωθή*, Hom. II. xii. 399), Gen. 42:9, 12.

(2) *pudenda*; especially *when naked*, Gen. 9:22. 23; 1 Sam. 20:30. *עָרוֹת אָבִיו* *the nakedness of one's father*; i. e. the nakedness of one's father's wife, Lev. 20:11; compare Lev. 18:8, 16.

(3) *shame, filthiness*. *עָרוֹת דָּבָר* anything unclean (excrement), Deu. 23:15, (any defect found in a woman) Deut. 24:1; also *ignominy, dishonour*. Isa. 20:4, *עָרוֹת מִצְרַיִם* "the dishonour of Egypt."

**עָרוֹהָ** Chald., *emptying*; hence *loss* (of the king), Ezr. 4:14. See the Hebrew root Piel No. 3.

**עָרוֹם**, plur. *עָרוֹמִים*, f. *עָרוֹמָה*, adj. *naked*, Job 1:21. But *naked* is also used for—(a) *ragged, badly clad*, Job 22:6; 24:7, 10; Isa. 58:7; comp. Gr. *γυμνός*, James 2:15; and as to the Lat. *nudus* Seneca, De Benef., 5:13; Arabic *مسلخ* stripped, ill-clad.—(b) used of one who, having taken off his mantle, goes only clad in his tunic (*בְּחִתָּה*), 1 Sam. 19:24; Isa. 20:2. Compare John 21:7; Virg. Georg. I. 229, and the note of J. H. Voss. Aurel. Vict. cap. 17. Root *עָרַם* No. I. 1.

**עָרוֹם** m.—(1) *crafty*, Gen. 3:1; Job 5:12; 15:5. (2) in a good sense, *prudent, cautious*, Prov. 12:16, 23; from the root *עָרַם* No. I. 2.

**עָרוֹם** see *עָרַם*.

**עָרוֹרֶר** and **עָרוֹרֶר** (from the root *עָרַד*; like *עָרוֹרֶר* from the root *עָרַד*; *עָרַד* from the root *עָרַד*).

(1) proban. i. q. עָרָה prop. *naked*; hence *needy*, *outcast*, Jer. 48:6 (compare Jer. 17:6). LXX. *ἄνυκτος*.

ἄνυκος (עָרָה); Vulgate *myrica* (compare Arab. عرعر juniper, *Eachhotber*).

(2) [*Aroer*], pr. n.—(a) of a town on the northern bank of the river Arnon, Deut. 2:36; 3:12; 4:48; Josh. 12:2; 13:16; which belonged to Moab, Jer. 48:19; another form is אֶרְעוֹר Jud. 11:26. Its ruins still bear the ancient name (عرعير); see Burckhardt's *Travels in Syria*, p. 633. Different from this is—(b) another farther north, over against Rabbath Ammon (Josh. 13:25), situated on the river of Gad; i. e. an arm of Jabbok, 2 Sam. 24:5; built by the Gadites, Num. 32:34; Isa. 17:2 (see my observations on the passage).—(c) a town of the tribe of Judah, 1 Sam. 30:28. Gent. n. אֶרְעִי 1 Ch. 11:44.

עָרִי, in other copies עָרִי something *horrid*, *horror* (from the root עָרַץ No. I). Job 30:6, עָרִי, נְחָלִים “in the horror of the valleys,” i. e. in the horrid valleys.

עָרִי (for עָרִי “guarding,” i. e. “worshipping Jehovah”), [*Eri*], pr. n. of a son of Gadi, Gen. 46:16. [Patron. id., Nu. 26:16.]

עָרִי i. q. עָרָה f. *nakedness*, *want*. Eze. 16:7, וְאַתָּה עָרִי “and thou (wast) naked and want,” i. e. in want. Hab. 3:9, עָרִי תִעָרֶה “shall be made naked with nakedness.”

עָרִיסָה only in plur. עָרִיסוֹת—Num. 15:20, 21; Neh. 10:38; Ezek. 44:30; *coarse meal*, *polenta* (Griete, Griete) comp. Talmud עָרִיסָה polenta made from barley, pearl barley. Syriac ܥܪܝܫܐ id. [see Thes.], also a drink made of it. Root עָרַם which see. LXX., Vulg., Num., *φύραμα*, *pulmentum*. Neh., Eze. *σῖρος*, *cibus*.

עָרִיפִים masc. pl. *clouds*, *heaven* (from the root עָרַף to drop down), Isa. 5:30; Syr. and Vulg. *caligo*. Compare the quadrilitt. עָרַף.

עָרִי (with Kametz impure for עָרִי) adj. and subst. pr. *terrifying*, *causing fear*; hence—(1) *very powerful*, *used of God*, Jerem. 20:11; of powerful nations, Isa. 25:3.

(2) in a bad sense, *violent*, *fierce*, Psa. 37:35; Isa. 13:11; 25:3; Job 15:20; 27:13. Eze. 28:7, עָרִי נְחָלִים “violent nations;” 30:11; 31:12; 32:12.

עָרִי plur. עָרִיִּים adj. *solitary*, *desolate*, hence

*void of offspring*, Gen. 15:2; Levit. 20:20, 21; Jer. 22:30; from the root עָרַר No. 2.

עָרַר fut. עָרֶה TO ARRANGE IN ORDER, OR IN A ROW, TO PUT IN ORDER, Germ. *reihen*, *richten*, Gr. *τάσσω*, *τάττω* (kindred to עָרַר to stretch out in a straight line, to extend, and in the Indo-Germanic languages, *Reihe* (*Reige*, *Riege*), *reihen*, intens. *reihen*, *regō* (not for *reago*, as some suppose), *regula*, *rectus*, also *rigeo*, *flart* *seign*, *rigor*, *gerade Linie*), e. g. to arrange wood upon an altar, Gen. 22:9; Lev. 1:7; loaves upon the holy table, 24:8 (compare מִצְבֵּחַ No. 2); also to lay out, to set in order (*arranger*), a table for a meal, Prov. 9:2; Isa. 31:5; 65:11; an altar, Nu. 23:4, the holy candlestick, Exod. 27:21; Levit. 24:3, 4; arms for a battle, Jer. 46:3. Specially it is used—(a) עָרַר מִלְחָמָה to put the battle in array, Jud. 20:20, 22; followed by אֵת and לְכַתְּמָה against any one, 1 Sa. 17:2; Gen. 14:8. Part. עָרֶר מִלְחָמָה 1 Chr. 12:33, 35; and עָרֶר מִלְחָמָה Joel 2:5, set in array for battle. Without the word עָרֶר מִלְחָמָה, Jud. 20:30, 33; 1 Sam. 4:2; 17:21; followed by לְכַתְּמָה against any one, 2 Sa. 10:9, 10; 10:17; Jer. 50:9, 14. Part. עָרֶר set in array (for battle), Jer. 6:23; 50:42. Job 6:4, וְעָרַרְנִי לִי “they set (the battle) in array against me;” Job 33:5—(b) עָרַר מִלִּים to arrange words, to utter them, followed by אֵל against any one, Job 32:14; also without מִלִּים. Job 37:19, לֹא נִשְׁעָר מִפְּנֵי הַחֹשֶׁךְ id., “we cannot set in order by reason of darkness,” i. e. ignorance. Followed by לְ to direct words to any one Isa. 44:7; and ellipt. Psal. 5:4, בֹּקֶר אֶעֱדֶךָ “in the morning I will direct (my words) to thee.”—(c) עָרַר מִסָּבֵם to set in order a cause in a court of Justice, Job 13:18; 23:4; compare Ps. 50:21.

(2) Followed by לְ to place together (*zusammenstellen mit etwas*), to compare (*vergleichen*). Isa. 40:18, מַה דְּמוּת תַּעֲבֹדֵלִי “what likeness will ye compare unto him?” Psa. 89:7; 40:6, אֵין עֹד אֵלֶיךָ “there is nothing to be compared with thee.” Job 28:17, 19 (in each of these places עֹדֶיךָ is the dative for לְךָ).

(3) to estimate (i. e. to compare the value of any thing with money); especially to value (comp. עֵצָה). Job 36:19, הֲיִשָּׁר שְׂעָרְךָ “will he value (i. e. regard) thy riches?”

HIPHIL, i. q. Kal No. 3, to estimate, Levit. 27:8 seq.; 2 Ki. 23:35.

Derivatives, מִעֲרָרָה, מִעֲרָרָה, and—

עָרַר m. with suff. עָרָרִי—(1) row, pile, of the shewbread, Ex. 40:23.

(2) preparation, a putting in order, specially

of clothes, arms. Jud. 17:10, עָרָה בְּגָדִים "an equipment of garments" (Ausrüstung mit Kleidern), i.e. everything belonging to clothing. Well rendered in the Vatic. LXX. *στολή ἱματίων*, for *στολή* is the word appropriated to this idea (compare Lat. *stola*); Alex. *ζεύγος ἱματίων*, whence Vulg. *vestem duplicem* (which is sought to be defended by Lud. De Dieu, on the passage). Used of the *armature* (as if garment) of the crocodile, Job 41:4.

(3) *estimation, assessment, taxation*. עָרָה according to thy estimation, Lev. 5:15, 18, 25; 27:12, עָרָה כִּפְלֵן "according to thy estimation," the priest's, I mean, for so we must take the phrase. Verse 2, לַיהוָה עָרָה נְפִשׁוֹת "according to thy (the priest's) estimation men (are offered) to God." (Compare on this passage De Wette, and Dettlinger, in Theol. Studien und Kritiken, 1831, page 303; 1832, page 395, 396.) Hence used of the *price* at which anything is estimated. Job 28:13. Ps. 55:14, אֶתְּהָ אֶנְשֵׁי כְּעָרִי "thou a man, whom I reckon equal with myself."

עָרַל—(1) TO BE UNCIRCUMCISED, see the adj. עָרַל. Arab. غَرَل id.

(2) denom. from עָרַלָה, to regard as uncircumcised, i.e. *profane, impure*, Lev. 19:23.

NIPHAL, to be seen to be uncircumcised, Hab. 2:16 (used of a drunken man who shamefully uncovers his nakedness).

עָרַל m. const. עָרַל Ezek. 44:9, and עָרַל Ex. 6:12, adj. *uncircumcised*, Gen. 17:14; Ex. 12:48; often used opprobriously of the Gentiles, as the Philistines, 1 Sam. 17:26, 36; 14:6; 31:4. Metaph. used עָרַל עֲפֻתֵיהֶם uncircumcised of lips, i.e. *slow of speech* (עֲפֻתֵיהֶם Onk.), stammering, one whose lips are closed as it were with the foreskin, and are therefore too long and thick to utter speech with facility. Ex. 6:12, 30. Similarly Jer. 6:10, אָזְנוֹם עָרַל "their ear is closed with a foreskin;" and לִבָּם הָעָרַל their uncircumcised heart, into which divine precepts cannot penetrate, Lev. 26:41; Eze. 44:9.

עָרֶלָה f. —(1) *foreskin, ἀποφύσμα*. (Arabic غَرْلَة) 1 Sa. 18:25. 2 Sa. 3:14, עָרֶלָה הַבְּשִׁירָה membrum præputiatum, Genesis 17:11, 24; Levit. 12:3. Metaph. עָרֶלָה לֵב the foreskin of the heart, see above, Deu. 10:16; Jer. 4:4 (compare Kor. Sur. ii. 82; iv. 154).

(2) *foreskin of a tree*, i.e. the fruit of the first three years, which according to the law was accounted unclean, Levit. 19:23. Compare the root No. 2.—

Pl. עָרֶלוֹת pr. n. (hill) of foreskins, near Gilgal, Josh. 5:3.

I. עָרַם—(1) i. q. עָרַם TO MAKE NAKED, ["TO BE NAKED"], TO UNCOVER, whence עָרָם, עָרוֹם, which see. Intrans. עָרַם to be impudent, spiteful (manifesting one's malevolent mind).

(2) *to be crafty*. (Syr. Ethpe. id. حَصَفَ, עָרִיקָא crafty, spiteful.) Once found in Kal, 1 Sa. 23:22.

HIPHAL—(1) *to make crafty*, Ps. 83:4, עָרִימוֹת כֹּד "they make their counsel crafty," they take crafty counsels.

(2) *to act craftily*, 1 Sam. 23:22, and, in a good sense, *to act prudently*, Prov. 15:5; 19:25.

Derivatives עָרוֹם, עָרָם, עָרִיקָה, עָרִימוֹת.

II. עָרַם not used in Kal, cognate to the verbs, אָרַם, הָרַם, רָאָם, רָכַם, TO BE HIGH. (Syr. Pa. to heap up; Arab. عَرِمَ to be heaped up. Saad. Ex.

15:8; عَرْمَةٌ a heap of grain on the threshing floor.)

NIPHAL, to be heaped up, Ex. 15:8.

Derivatives, עָרִימוֹת, עָרִיקָה.

עָרוֹם *naked*; see עָרוֹם.

עָרַם m. *craftiness*, Job 5:13, from the root עָרַם No. I.

עָרִיקָה f. id.—(1) *craftiness, guile*, Ex. 21:14.

(2) *prudence*, Prov. 1:4; 8:5.

עָרִימוֹת f. (with Tzere impure), pl. לוֹת, once יָם Jer. 50:26, a heap, e. g. of ruins, Neh. 3:34; of corn, Cant. 7:3; of sheaves, Ruth 3:7; from the root עָרַם No. II.

עָרְמוֹן m. a *plane tree* (so called from its height, see עָרַם No. II.), Gen. 30:37; Eze. 31:8. See Celsii Hierobot. t. i. p. 513.

עָרַן (as if *Vigilantius*, i. q. עָרַן, with the addition of the adj. termination), [*Eran*], pr. n. m. Nu. 26:36. Patron. עָרִי ibid.

עָרַם an unused root, i. q. נָרַם to break to pieces, to pound, especially into largish pieces; whence the Talmud נָרִיסוֹת, נָרִיסוֹת pounded beans, bean-meal (Grise, Grütze). See the derived noun עָרִיקָה.

עָרְעוֹר Jud. 11:26; see עָרְעוֹר No. 2, a.

עָרַע adj. prop. *naked*; hence *poor, helpless*, from the root עָרַל, which see; compare עָרְעוֹר No. 1, Psa. 102:18; Jer. 17:6.



ערער and ערער see ערער.

I. ערר i. q. רעפ TO DROP DOWN (*troffen*, to drop; compare ערר, ערר, the last syllable of which is identical), Deut. 33:28; metaph. used of speech, Deut. 32:5.

Derivative, עררים.

II. ערר—(1) originally, as I suppose, to PLUCK, TO SEIZE, TO PULL; Germ. *raufen*, a sense which is found in the primary syllable רר, רב, compare ררר, ררב, and, with a palatal or guttural letter added at the beginning, ערר, ערר, ערר. Hence ערר the mane of a horse (so called from its being pulled), ערר to pull out the forelock of a horse, and Hebr. ערר neck, prob. so called from mane. (In the Indo-Germanic languages with this agree, *rapio*, *carpo*, *raffen*, *raufen*. The signification of mane and top are found in the Gr. *λόφος*, mane; hence, neck, back, *κορυφή*, *κόρυμβος*, *κορύμβη*, top.)

(2) denom. from ערר to break the neck of an animal, Ex. 13:13; 34:20; Deut. 21:4, 6; Isa. 66:3. Figuratively, to overthrow, to destroy altars, Hos. 10:2.

ערר m. the neck of an animal, Lev. 5:8 (Arabic *er-r* mane), of a man, Job 16:12, and so frequently. Observe the phrases—(a) ערר to give the neck, i. e. to turn back, 2 Chron. 29:6; and ערר-אל to turn the back to any one, i. e. to turn oneself away from any one, Jer. 2:27; 32:33.—(b) ערר Josh. 7:12, and ערר Josh. 7:8, to turn the back, i. e. to flee, Syriac *ܥܪܪ* (ܥܪܪ), and Pers. *بشت دادن*. Here belongs Ex. 23:27, ערר-אל to give the neck, "I have made for thee the back of all thy enemies," I have made them turn their backs, I have put them to flight. Psal. 18:41.—(c) ערר hard of neck, i. e. obstinate, see ערר, compare the Lat. *tantis cervicibus est*, Cic. Verr. iii. 95.

ערר ("mane," "forelock," or according to Sim. i. q. ערר "hind"), [*Orpah*], pr. n. f. Ruth 1:4, 14.

ערר m. quadrilitt. darkness of clouds, thick clouds, Ex. 20:21; Deut. 4:11; 1 Ki. 8:12; Psalm 18:10. Syr. *ܕܢܗܠ* id., *ܕܢܗܠ* to make dark. Blended apparently from the trilaterals ערר a cloud, and ערר to be dark. To this corresponds the Greek *ἀσφύς*, obscure, dark, *ὀφθη*, darkness, especially of the night.

ערר fut. ערר—(1) TO TERRIFY, TO CAUSE TREMBOR OR TREMBLING. (Arab. *عرس* Conj. VIII. to

tremble (as the skin). *عرص* a trembling spear. Gr. perhaps *ἀράσσω*). Isaiah 2:19, 21; Ps. 10:18; Job 13:25. Isai. 47:12, *אֲנִי תַעֲרֶצִי* "perhaps thou wilt terrify," sc. thy enemies, wilt put them in fear. Arab. *عرس* is to resist, which comes from the same idea. (The ancient interpreters expressed, thou mayest become more strong, wilt strengthen thyself.)

(2) intrans. to tremble, to fear, Deu. 1:29; followed by ערר at any one, Deu. 7:21; 20:3; 31:6; followed by an acc. Job 31:34.

NIPHAL, part. ערר terrible, dreadful, i. q. ערר Ps. 89:8.

HIPHAL—(1) causat. to put in fear, Isa. 8:13.

(2) to fear, followed by an acc. Isa. 8:12; 29:13. Derivatives, ערר, ערר, ערר.

ערר TO FLEE ["TO GNAW"]. (Syr. and Arab *عرق* and *عرق* id. Kindred is *عرق*.) Job 30:3, ערר "they flee into the desert." But Vulg. *rod-*

*bant in solitudine*, compare Arab. *عرق*, Syr. *ܕܢܗܠ* to gnaw. And this signification of gnawing is more suitable to the words of Job 30:17, *עַרְרֵי לֹא יִשְׁכְּבוּ*, "those that gnaw me (i. e. pains) are not quiet;" where others interpret, "my arteries (the pulsations of the arteries) are not quiet;" compare *عرق* a vein, an artery. [In Thes. to gnaw, is given as the meaning of this verb in both its occurrences.]

ערר Gent. n., an *Arkite*, inhabitant of Arca, or Arce (Gr. *Ἀρκη*; Arab. *عرقا*), a town of Phœnicia; more fully called Arca Cæsarea, the ruins of which still remain to the north of Tripoli, and are called *Tel Arka*, Genesis 10:17. See Burckhardt's Travels in Syria, p. 272, Germ. Trans., and my remarks on the history of the city, given in the notes, p. 520.

ערר i. q. ערר No. II., and ערר—(1) TO MAKE ONESELF NAKED, TO BE NAKED. In Kal found once imp., with ה parag. ערר make thyself naked, Isaiah 32:11.

(2) to be helpless, void of aid; whence ערר, ערר.

POEL ערר to make naked or bare, sc. the founda-

tion of a house; i. e. to overthrow it from the foundation, Isa. 23:13.

PILPEL עָשָׂה and HITHPALPEL הִתְעַשָּׂה Jer. 51:58. to be made naked; i. e. utterly overthrown. Comp. עָשָׂה Ps. 137:7; Hab. 3:13.

Derivatives, see Kal No. 2.

עָשָׂה an unused root; Arab. عَرَسَ to erect a house or tent. II. to cover with a roof, to arch; whence عَرِشٌ roof, vault, throne with a canopy (compare عَرِشٌ). Hence—

עָשָׂה f. (Cant. 1:16), plur. עָשָׂהוּ a bed, couch (prop. covered with a hanging curtain, Himmelbett; see Cant. loc. cit.), Deut. 3:11; Psalm 6:7; 41:4; 132:3 (Syr. and Chald. id. A secondary meaning, and derived from that of bed-fellow, is the Arab. عَرَسَ consort; see عَرَسَ).

עָשָׂה an unused root. See pr. n. עָשָׂה.

עָשָׂה a root not used as a verb. Arab. عَاشَبَ I. IV., to produce herbs and provender (said of the earth).

עָשָׂה with suff. עָשָׂה plur. constr. עָשָׂהוּ (with Dag. euphon.) Pro. 27:25; green herb, full grown and in seed (in which it differs from עָשָׂה); herbs for the food of man, Gen. 1:11, 12; 2:5; 3:18; Ex. 10:12, 15; Ps. 104:14 (Arab. عَاشَب id. From the same stock are, perhaps, herba, φορβή, r and s being interchanged).

עָשָׂה emphat. עָשָׂה Chald. id., Dan. 4:22, 29, 30.

I. עָשָׂה fut. עָשָׂה apoc. עָשָׂה (1) prop. to LABOUR, TO WORK ABOUT ANY THING; followed by עָשָׂה Exod. 5:9; Neh. 4:15; to work upon any thing; Ex. 31:4; עָשָׂהוּ בָּזָה וּבְכָסָה "to work in gold and silver;" German in Gold und Silber arbeiten, verse 5, 2 Chron. 2:13. Hence—

(2) to make, to produce by labour (compare Germ. machen, with the Gr. μόγις, μόχθος and μηχανή, μηχανή, machina). Specially—(a) i. q. to manufacture, to fabricate (verfertigen), e. g. a ship, Gen. 8:6; an altar, Gen. 13:4; bricks, Exod. 5:16; garments, Gen. 3:21; idols, Deut. 4:16; arms, 1 Sam. 8:12; (to erect) a booth, Gen. 33:17. עָשָׂהוּ מְלָאכָה doers of work, i. e. workmen, 2 Ki. 12:12; 22:5, 9; Neh. 11:12, and frequently.—(b) used of God, i. q. to produce, to create, as heaven, earth, Gen. 1:7, 10; 2:2; 3:1; 5:1; 6:6; Ps. 96:5; 104:19. Hence

עָשָׂה subst. creator, with suff. עָשָׂה my creator, Job 35:10; עָשָׂהוּ his creator, Job 4:17; Isa. 17:7; 27:11; Hos. 8:14. עָשָׂהוּ נִפְלְאוֹת to produce, i. e. to work miracles, Psal. 78:4, 12; 98:1.—(c) to make any thing, i. e. to produce it from oneself, is an expression used of living creatures; e. g. to make milk, i. e. to produce it (used of a cow), Isa. 7:22; to make fat on the loins, said of a man growing fat, Job 15:27 (comp. corpus facere, Justin.; Ital. far corpo; Gr. μεγάλην ἐπιγουνίδα θέσθαι, Od. xvii. 225; γρίχας γεννᾶν, sobolem facere, i. e. procreare, Plin.); and in like manner trees are said to make fruit (compare ποιεῖν κάρπον, Lat. caulem facere, Colum. einen Stengel treiben), Gen. 1:11, 12; branches, Job 14:9; Ezek. 17:8; grain, to make flour, Hos. 8:7; a field, to make grain, Gen. 41:47; Hab. 3:17; Isa. 5:2, 10. The same notion is often expressed in Hebrew by the conjugation Hiphil, see Heb. Gram. edit. x. page 113.—"Those are said to make anything—(d) who acquire it by labour, as in Lat. pecuniam facere, Greek ποιεῖν βίον to make a living, e. g. riches, Gen. 31:1; Deu. 8:17, 18; Jerem. 17:11; slaves, Gen. 12:5. Isaiah 19:10, עָשָׂהוּ שָׂכָר "those who make wages," i. e. hired servants. It is—(e) to prepare, to make ready, as food (German Essen machen); Genesis 18:7, 8; Jud. 13:15; 2 Sam. 12:4; a meal, Genesis 21:8; also to train and comb (not to shave) the beard (Lat. facere barbam, Lamprid., French, faire la barbe), 2 Sa. 19:25; to cut and adorn the nails, Deu. 21:12. Used of God as pre-arranging future events, Isa. 37:26.—(f) to make or prepare a victim to be offered to God, hence to offer. Exod. 29:36, עָשָׂהוּ פָּדָהוּ "thou shalt offer a bullock for sin," verse 38, 39, 41. Levit. 9:7; 15:15; 16:9; Jud. 6:19; 1 Ki. 18:23; Hosea 2:10, עָשָׂהוּ לְבַעַל "gold (which) they offered to Baal;" 2 Ch. 24:7. Without the accusative of the sacrifice לְיְהוָה עָשָׂה is to sacrifice to Jehovah, Exod. 10:25. Compare 2 Ki. 17:32, עָשָׂהוּ לָהֶם "and they sacrificed for them." (Comp. Gr. ἱερά ἔρδειν, ἱερά ῥέζειν, and without the acc. ῥέζειν θεῷ, Il. ii. 400; viii. 250; Od. xiv. 151).—(g) to make, i. e. to keep a festival day, as the sabbath, the passover, Ex. 12:48; Num. 9:10, 14; Deu. 5:15; also to pass, spend time (ποιεῖν χρόνον, Act. 15:33), Ecc. 6:12. Hence without the word denoting time; to spend time any where, for to abide, to stay. Ruth 2:19; עָשָׂהוּ "where hast thou made?" i. e. stayed; 1 Ki. 20:40; Job 23:9; and with the addition of an adverb עָשָׂהוּ טוב to spend life well, εὖ πράττειν (German gut machen), Ecc. 3:12.—(h) to appoint any one to an office, to constitute any one, 1 Ki. 12:31. 1 Sam. 12:6.

"Jehovah **עָשָׂה** אֱלֹהֵי מֹשֶׁה who constituted Moses." Followed by **ל** of a thing to which any one is appointed, Jer. 37:15.—(i) **עָשָׂה מִלְחָמָה** to wage war with (Gr. πόλεμον ποιῆσθαι τινι, French, *faire la guerre*), Gen. 14:2; Deut. 20:12; Josh. 11:18; and **ל** **עָשָׂה שָׁלוֹם** to give or grant peace to any one (*εἰρήνην ποιῆσθαι τινι*), Isa. 27:5 (where Schnurrer's view is apparently to be preferred; see my Comment.). It is said—(k) **ל** **עָשָׂה** the laws, commandments, or will of God, Levit. 20:22; Deut. 15:5; Ps. 103:20, 21; also **ל** **עָשָׂה** (to practise) right, justice, Genesis 18:19, 25; Ps. 9:16; Isa. 58:2; virtue, Nu. 24:18; kindness (followed by **עִם** and **אֶת**), Genesis 24:12; 40:14; and on the contrary, injustice, Isa. 53:9; iniquity, Gen. 34:7 (Job 42:8); Ps. 37:1. Sometimes—(l) it is emphat. **ל** **עָשָׂה**, to effect, to complete, to execute anything; hence **עָשָׂה עֲצָה** to execute counsel, Isa. 30:1 (comp. Ecc. 8:11; and **עָשָׂה נְדָרִים** to execute, i. e. to perform vows, Judges 11:39). Dan. 8:24, **וְעָשָׂה וְהָצִלָּה** "and he will prosper and effect (what is proposed);" 11:7, 17, 28, 30; more often used of God, Ps. 22:32; 37:5; 52:11. Ecc. 2:2, "(and of mirth I said **עָשָׂה** מָה זֶה what doth it effect?" i. e. profit? Also not unfrequently—(m) **ל** **עָשָׂה**, to do is so used, that it gives the simple idea of a verb of action, which has to be defined from the context, or from what has preceded. Gen. 6:29; **וַיַּעַשׂ נֹחַ כְּכֹל** "and Noah did all that God had commanded him." Gen. 21:26, "I do not know who did this." Ps. 115:3, "he doth whatever he will." Isa. 46:4, **אֲנִי עָשִׂיתִי וְאֲנִי אֶשָּׂא** "I have done (i. e. I have borne) and I will bear;" (compare the Attic use of the Gr. *ποιεῖν*, see Passow, h. v. No. 2, f). It is sometimes pleonastically prefixed to another verb, by which weight is added to the discourse. Gen. 31:26, "why hast thou done (this) and deceived me?" (Mark 11:5, *τί ποιεῖτε λύοντες*). Gen. 41:34, **וַיַּעַשׂ פָּרְעֹה וַיִּפְקֹד** "let Pharaoh do this (let him follow my counsel) and appoint," etc.; 1 Ki. 8:32. As to its use in an inmodest sense, see Piel.

When the material is indicated, of which any thing is made, two accusatives are generally used (compare **נָתַן** No. 3, and **שָׂם**), Ex. 30:25, **וַיַּעַשׂ אֹתוֹ** "and thou shalt make them (sc. the spices, out of those spices) an holy anointing oil;" Isa. 46:6; Hos. 2:10; 8:4; and even with what may seem more peculiar, with the accusative of the material put last (compare **בָּנִה**, **יָצַר**, Lehrs. 813), Ex. 38:3, **כָּל-בְּלִי עָשָׂה נְחֹשֶׁת** "he made all the vessels of brass;" Ex. 25:39; 30:25; 36:14; 37:24. Elsewhere the thing made out of any material is sometimes put last, with **ל** prefixed, Isa. 44:17, **שֹׂאֲרֵיתִי**

**לֵאמֹר** "of the remainder he makes an idol;" Gen. 12:2, **וְעָשִׂיתִי לְנֹחַ** "I will make thee a great people;" Ex. 32:10; so also in Ex. 27:3, **לְקַלְקֵל** "thou shalt make all the vessels of brass;" verse 19.

Followed by **ל** of pers. it is **ל** **עָשָׂה** to do any thing with or to any one, whether good, Ex. 13:8; Deut. 11:5; or evil, Gen. 27:45; Ex. 14:11; but absol. it is taken in a bad sense (i. e. *etwas thun*), for to injure, Gen. 22:12; 19:8; Ps. 56:5. Here belongs the phrase, **כֹּה יַעַשׂ לִי אֱלֹהִים וְכֹה יוֹסֶף** "so let God do to me, and so let him add if," etc. 1 Sa. 3:17; 2 Sa. 3:35. More rarely with two acc. Jer. 33:9; Isa. 42:16 (Gr. *καὶ ποιῆν τινα and τινα*), and followed by **פ** of pers. Job 35:6 (compare Isa. 5:4).

NIPHAL **עָשָׂה** pass. **ל** **עָשָׂה**, to be made, Lev. 7:24. Used impers. **לֹא יַעַשׂ** it is not done, it is not customary or usual, Gen. 29:26; it ought not to be done, Gen. 34:7, compare 20:9. With an acc. of object, Isa. 26:18, **וְיִשְׁעוֹת בָּל יַעַשׂה אֶרֶץ** "the land is not made deliverances," is not delivered. Followed by **ל** of pers. Exod. 2:4, "that he might know **לִי** **עָשָׂה** what would be done to him," i. e. what would happen. Specially pass. of No. 2, letter e, Neh. 5:18; g, 2 Ki. 23:23; i, Lev. 18:30; Est. 9:1.

PIEL, **ל** **עָשָׂה**, to work, or to press immodestly the breasts of a woman, i. q. **מַעַד** Eze. 23:3, 8, and in Kal verse 21. Ch. **עָשָׂה** id. So Gr. *ποιεῖν*, and Lat. *facere, perficere, conficere mulierem*, as a euphemism for sexual intercourse, see Fessellii Advers. Sacra, lib. ii. cap. 23.

PUAL, **ל** **עָשָׂה** (created), Ps. 139:15.

Derivatives, **מַעַשָׂה**, and the pr. names **עָשָׂה**, **עָשָׂה**, **עָשָׂה**, **עָשָׂה**, **עָשָׂה**, **עָשָׂה**, **עָשָׂה**, **עָשָׂה**.

II. **עָשָׂה** an unused root, **ל** **עָשָׂה** to be covered with hairs, hairy. Arabic **عَشَى** hairy, **عَشَا** hairiness. Hence pr. n. **עָשָׂה**.

**עָשָׂה** ("whom God created." i. e. constituted, appointed), [*Asahel*], pr. n. m.—(1) 2 Sam. 2:18; 23:24; 1 Ch. 27:7; and, with the words separated, 1 Ch. 2:16.—(2) 2 Ch. 17:8; 31:13.—(3) Ezr. 10:15. As to the letter **ה** quiescing in the middle of a word, see Lehrs. p. 48.

**עָשָׂה** pr. n. (i. e. "hairy," "rough," Gen. 25:25), *Esau*, the son of Isaac, the twin brother of *Jacob*, called also **עָשָׂה**, which is, however, more used with regard to his posterity than of the man himself. On the other hand, **עָשָׂה** **בְּנֵי עָשָׂה** Deu. 2:4, seq.; **עָשָׂה** **בְּנֵי עָשָׂה** 18, and **עָשָׂה** Jerem. 49:8, 10; Obad. 6, word of the

**Esawites**, i. e. the Edomites, rather as a poetical expression. עשׂו the mount of Esau, i. e. of the Edomites, Obad. 8, 9, 19.

**עשר** m. a ten, a decade—(a) of days (like שבוע a hebdomad, a week), Gen. 24:55; also used of the last day of a decade, i. e. the tenth day (of the month), Ex. 12:3; Lev. 16:29 (compare Gr. *δεκάς*, *irreás, terpás*, used of the tenth, ninth, or fourth day of a month, and the Æth. *ሀሁር, ገዳሁ*; of the tenth, fifth day, etc., see Lud. Gramm. p. 100).—(b) of strings, chords; hence a *decachord*, Ps. 92:4; fully (by apposit.) נבל עשר the decachord nablum, Ps. 33:2; 144:9.

**עשׂיאל** ("created by God"), [*Asiel*], pr. n. m. 1 Ch. 4:35.

**עשׂיה** ("whom Jehovah created," i. e. constituted), [*Asahiah, Asaiah*], pr. n. m.—(1) 2 Ki. 22:12, 14; 2 Chr. 34:20.—(2) 1 Chr. 4:36.—(3) 1 Ch. 6:15; 15:6, 11.—(4) 1 Ch. 9:5.

**עשירי** ordinal adj. (from עשר), tenth, Gen. 8:5; Num. 7:66, and often. Fem. עשיריה Isa. 6:13, and עשירית a tenth sc. part, Ex. 16:36; Lev. 5:11.

**עשוק** not used in Kal; Ch. and Talmud. עסס TO HAVE TO DO with anything, TO STRIVE with it (mit jem. ob. etwas zu thun haben).

HITHPAEL, to strive, Gen. 26:20; hence—

**עשק** ("strife"), [*Esek*], pr. n. of a well near Gerar, ibid.

**עשר** f. & **עשרה**, **עשרת** m. TEN ["Arabic *عشر* f. *عشرة* m. Syr. *ܚܡܫܐ* f. *ܚܡܫܐ* m. Æthiop. *ሀሁር*; etc. Etymologists are mostly agreed that this word is formed from the idea of the conjunction of the ten fingers." See Theis. p. 1078]; always with a pl. noun, Exod. 27:12; Josh. 22:14; 2 Sa. 19:44 (in *עשרה לחם* 1 Samuel 17:17 there is an ellipsis of *בבירות*). Used for a round number, Gen. 31:7; Job 19:3. Plur. **עשרות** tens, decades, Ex. 18:21; Deut. 1:15.

Derived nouns are, **עשור**, **עשירי**, **עשירון**, **עשיר**, denom. verb עשׂ. Other forms of the cardinal number itself are—

**עשר** m. & **עשרה** f. id., only used in numbers compounded with ten, as **אחד עשר** m. eleven; **ארבעה עשר** m. fourteen; **ששה עשר** sixteen, m.; also **עשרה**, **עשר** m. sixteen; **שבעה עשר** m. seventeen; **עשרה**, **עשר** m. eighteen, also **עשרה**, **עשר** m. sixteen.

Pl. **עשרים** (from the sing. **עשרה**)—(1) twenty, of

both genders, with a sing. and pl. noun, Gen. 31:38, Lev. 27:5.

(2) *twentieth*, Nu. 10:11; 1 Ki. 15:9; 16:10.

**עשר** Ch. f. & **עשרה** m. ten, Daniel 7:7, 20, 24. Pl. **עשרין** twenty, Dan. 6:2.

**עשר** fut. **יעשר** (denom. from עשר), followed by an acc. to *decimate* (*zehnten*), i. e. to take the tenth part of produce, to tithe, 1 Sa. 8:15, 17.

PIEL, to give the tenth part (*verzehnten*). Neh. 10:38, "and the tenth of our land (we give) to the Levites, והם יהיו המעשרים, for these Levites (on the other hand) have to pay tithes." Followed by acc. of the thing tithed, Deu. 14:22; and a dative of the receiver, Gen. 28:22.

HIPHIL like PIEL, to give tithes, Deut. 26:12; Neh. 10:39.

**עשרה** see עשר.

**עשרה** see עשר.

**עשרון** pl. עשרונים m. a tenth part, a measure of dry things, especially of corn and flour, Levit. 14:10; 23:13, 17; according to the LXX. Num. 15:4, the tenth part of an ephah, i. q. עשר. Thom. de No-  
varia (in Nomencl. Syr.) considers **ܚܡܫܐ** to be the tenth part of a seah (סאה).

I. **עש** m. a moth, Job 4:19; 13:28; 27:18. Arab. **عثة**. Root **עשש**.

II. **עש** a very bright northern constellation, *Ursa Major*, which we, in common with the Greeks and Romans, call *the wain*. Job 9:9; comp. Niebuhr's Descr. of Arabia, p. 114. It appears to be the same as **עש** f. Job 38:32, where *her sons* (בניה) are the three stars in the tail of the bear. **עש** does not properly signify a bear, but by aphæresis it stands for

**נעש**, Arab. **نعلش** i. e. a bier (from the root **נעש** to bear), which is the name of this constellation in Arabic. They also call the three stars in the tail **בנות נעש** i. e. daughters of the bier. See Bochart, in Hieroz. ii. p. 114.—Alb. Schultens, on Job loc. cit., considers Heb. **עש** to be the same as the Arab.

**عس** nightly watcher, from the root **عاس** and **عس** to go about by night; and this constellation he supposed to be so called because of its never setting; but the former explanation is preferable. Compare Michaëlis, Suppl. p. 1907; Lach in Eichhorn's Bibl. der bibl. Litteratur, vii. p. 397.

**עשוק** m. *an oppressor*, Jer. 22:3, i. q. **עשק** 21:12.

**עשוקים** m. pl. *oppressions, injuries*, Ecc. 4:1; Am. 3:9; Job 35:9; from the root **עשק**.

**עשות** m. adj. *fabricated, wrought*, Eze. 27:19; from the root **עשה** [*bright* is the signification proposed in Thes.].

**עשות** [*Ashvath*], pr. n. m. 1 Ch. 7:33.

**עשיר** m. (from the root **עשר**), *rich*, Prov. 10:15; 14:20; 18:11, and frequently.—(a) in a good sense, *honourable, noble*, Ecc. 10:6; but—(b) in a bad sense, *haughty, impious*, inasmuch as riches are the fountain of pride, and pride is used in Hebrew as equivalent to impiety, Isa. 53:9, compare Job 27:19, and verse 13. See also הוללים (under the word הלל No. 3), **עני**, and interpreters on Isa. 2:7; 53:—; Matt. 19:23.

**עשן** fut. **יעשן** TO SMOKE. (Arab. **عَسَنَ** id. In the Indo-Germanic languages, to this appear to correspond, Sansc. *ātman*, mind (prop. breath, spirit); Gr. *ἀτμός*, vapour, smoke, *ἀτμή, ἀτμός*; Goth. *athma*, spirit; Germ. *Äthem*, for vapour *Strohm*.) Ex. 19:18. Metaph. used of the anger of God, Deu. 29:19; Ps. 74:1; 80:5.

**עשן** m. adj. *smoking*, Ex. 20:18.

**עשן** m. constr. [**עשן** also **עשן** (as if from **עשן**).—(1) *smoke*, Gen. 15:17; Job 41:12. Poet. used of the anger of God, Ps. 18:9, **עלה עשן בנפשו** “smoke went up in his nostrils,” an image taken from horses or lions, which, when excited with anger, breathe strongly through their nostrils, Isa. 65:5. Used of a cloud of dust, Isa. 14:31; compare *fumantes pulveris campos*, Virg. *Æn.* xi. 909.

(2) [*Ashan*], pr. n. of a town; see **עשן**.

**עשק** fut. **יעשק**, Arab. **عَسَقَ**.—(1) TO OPPRESS, TO ACT TOWARDS, OR TREAT ANY ONE UNJUSTLY OR VIOLENTLY, e.g. the needy, helpless, Pro. 14:31; 22:16; 28:3; Ecc. 4:1; a king his subjects, 1 Sam. 12:3, 4; a victor, the vanquished, Isa. 52:4; Jer. 50:33; Psa. 105:14; Hos. 5:11; God, a man, Job 10:3. Metaph. Prov. 28:17, **אדם עשוק בדם יגש** “a man oppressed with life blood” (which he has shed), i. e. bowed down under this guilt as a burden.

(2) *to defraud*, any one, *to extort* from him by fraud and violence, with an acc. of pers. Lev. 19:13; Deut. 24:14; and of the thing, Mal. 3:5, **עשקי שכר** “who extort the wages of the hireling.”—

Both constructions (Nos. 1 and 2) are found together in Mic. 2:2, **עשקי ונרתי** “they oppress a man and wrest away his house,” i. e. act both with fraud and violence, compare **עשק**.

(3) *to be proud, insolent*, metaph. of a river overflowing its banks, Job 40:23 (compare syn. **עשק**, **עשק**, **עשק**).

PUAL, part. **מעשוקה** (virgin) *violated forcibly*, metaph. of a captured city, Isa. 23:12.

Derivatives, **מעשוקה**, **עשוק**, **עשוק**, **עשוק**, pr. n. **עשק**.

**עשק** (“oppression”), [*Eshek*], pr. n. m. found once, 1 Ch. 8:39.

**עשק** m.—(1) *violence, injury*, Isa. 59:13; especially *oppression* of the poor, as shewn in defrauding, extortion, spoliation, Eccl. 5:7; Ezek. 22:7, 12.

(2) *something taken away by force, or fraud*, Lev. 5:23; Ps. 62:11; *unjust gain*, Ecc. 7:7.

(3) *anguish*, i. q. **עשקה** Isa. 54:14.

**עשקה** fem. *oppression*, which any one suffers; hence *anguish, distress*. Isa. 38:14, **עשקה לי** (read *oshkal-li*, notwithstanding the Metheg, as in **עשקה לי**, see Lehrs. p. 43) “I am in anguish.”

**עשיר** fut. **יעשיר** prop. to be straight (kindred to the verbs **עשר**, **עשר**, **עשר**), hence TO PROSPER, TO BE HAPPY, specially TO BE RICH, Job 15:29; Hos. 12:9.

Aram. **עשיר**, id.

PIEL, *to build up*, pr. *to erect*, from the primary meaning of the root. So once, 1 Ki. 22:49 **בניו**, **בניו** “Jehoshaphat built ships;” קרי **בניו** and so 2 Ch. 20:36, 37. A learned writer, who has treated of this passage in Jen. Lit. Zeit. 1830, iv. p. 380, compares for the same sense, “Arab. **عشر** to put together, to join together, or as I prefer, to compare, to put together;” but I know of no authority for this meaning.

HIPIL—(1) *to enrich*, Gen. 14:23; 1 Sam. 2:7; 17:25, etc. Metaph. Ps. 65:10, **רבת תעשרנה** “thou greatly enrichest it” (the earth), thou endowest it and adornest it with most beautiful gifts.

(2) intrans. *to become rich* (prop. to make riches, see Gramm., § 52:2 note), Psa. 49:17; Prov. 10:4. Followed by an acc. of the thing with which one is enriched, Dan. 11:2.

HITHPAEL, *to feign oneself rich*, Pro. 13:7.

Derivatives, **עשיר** and—



**עֶשֶׂר** m. *riches* 1 Sam. 17:25; 1 Ki. 3:11, 13; and often.

**עֶשֶׂשׁ** i. q. **עָלָה** TO FALL AWAY—(a) used of clothes falling to pieces from use, and from being moth-eaten (see **עָשׂה** a moth, whence **עָשׂה** to gnaw as a moth).—(b) used of the face, as having become lean through sickness or care (*einfallen*, *verfallen*), Ps. 6:8; 31:10, 11. Arab. **عَش** to fall away, to become lean.

**עֶשֶׂת**—(1) TO SHINE. Jerem. 5:28, **עֶשֶׂתוֹ** "they are fat (and) shine;" as the skin shines with fatness.

(2) to make shining, to fabricate, to form. Comp. **עָשׂה**. See the derivatives **עֶשֶׂת**, **עֶשֶׂת**. From the idea of forming—

(3) it is applied to the mind which forms any thing in thought.

**HITHPAEL**, to recall to mind, *recogito* (as well given by the Vulg.), followed by **לֵךְ** Jon. 1:6. See the Chald., and the derived nouns, **עֶשֶׂתוֹ**, **עֶשֶׂתוֹ**.

**עֶשֶׂת**, **עֶשֶׂת** Chald. to think, to purpose, followed by a gerund, Dan. 6:4. See the Hebr. **עֶשֶׂת** No. 3.

**עֶשֶׂת** f.—(1) something fabricated, workmanship, Cant. 5:14; from the root **עֶשֶׂת** No. 2. It appears to have become fem. from the letter **ת** having been misunderstood in this place (Lehrg. 474).

(2) *thought, opinion*. Plur. Job 12:5, **עֶשֶׂתוֹ** "as to the opinions of him who is in prosperity," i. q. **עֶשֶׂתוֹ**. Several MSS. apparently, and some printed editions read **עֶשֶׂתוֹ** (sing. of the form **עֶשֶׂתוֹ**), but I find no other trace of this form even in the Aram. language.

(3) Of the same word plur. const. apparently is (if the form be regarded) **עֶשֶׂתוֹ**, which when joined with the numeral ten (**עֶשֶׂת עֶשֶׂת** m. and **עֶשֶׂת עֶשֶׂת** f.) denotes *eleven*, also *eleventh*, Deut. 1:3; Jer. 39:2; Ezek. 26:1. Jo. Simonis thus explains this, "*more thoughts than ten*, i. e. a number to be conceived in *thought*, or in the *mind*, while the preceding numbers have been counted on the fingers;" this is marvelously improbable, although no better reason can be given.

**עֶשֶׂתוֹ** f. pl. *thoughts, counsels*, Ps. 146:4.

**עֶשֶׂתוֹ** f. [*Ashtoreth*], Greek *Ἀσάρτη*, *Asarte*, pr. n. of a female idol, worshipped by the Phœnicians (2 Kings 23:13); sometimes also by the Hebrews (1 Ki. 11:5, 33; 1 Sa. 7:3); and the Phi-

listines (1 Sam. 31:10), with great honour, together with Baal (Jud. 2:13; 10:6; 1 Sam. 7:4; 12:10; compare the pr. n. of Phœnician men, as *Abdastartus*, = **עֶשֶׂתוֹ עֶשֶׂתוֹ**, also *עֶשֶׂתוֹ* Inscr. Cit. 2, *Astartinus*, etc.)

I have no doubt that the name itself, the origin of which was long a matter of inquiry, is the same as the Syriac **ܐܫܬܪܬܐ** (from the Pers. **ستاره**), and pr. n. **ܐܫܬܪܐ** *star*; specially the planet Venus, the goddess of love and fortune, for this latter reason called also **ܐܫܬܪܐ** and **ܐܫܬܐ**, which see. I have given more account of this idol in Comment. on Isa. iii. p. 237, and more fully in Gruber's Univ. Encycl. vol. xxi. p. 98, 99. There is also a passage of Sanchoniathon containing the mythos concerning Astarte (ap. Eusebium de Præp. Evang. i. 10), in which the reason of the horned statues of Astarte (see plur. No. 3) is shewn: "*Ἀσάρτη δὲ ἡ μεγίστη, καὶ Ζεὺς Δημαροῦς, καὶ Ἀδωδου (ἡδὴ) βασιλεὺς θεῶν ἐβασίλευον τῆς χώρας, Κρόνου γυνὴ. Ἡ δὲ Ἀσάρτη ἐπέθηκε τῇ ἰδίᾳ κεφαλῇ βασιλείας παράσημον κεφαλὴν ταύρου· περιουστοῦσα δὲ τὴν οἰκουμένην, εὗρεν ἀεροπετὴ ἀστέρα, ὃν καὶ ἀνελομένη ἐν Τύρῳ τῇ ἁγίᾳ νήσῳ ἀφίερωσε.*" "*Τὴν δὲ Ἀσάρτην Φοίνικες τὴν Ἀφροδίτην εἶναι λέγουσι.*"

Plur. **עֶשֶׂתוֹ**—(1) *Astartes*, i. e. statues of Astarte (comp. **עֶשֶׂתוֹ**, **עֶשֶׂתוֹ**, *Ἐρμαί*), Jud. 2:13; 10:6; 1 Sa. 7:3, 4; 12:10; 31:10.

(2) *offspring* Deu. 7:13; 28:4, 18, 51, the loves of the flocks, i. e. the offspring procreated, the increase, progeny of the flock; [in Thes. "*breeding ewes.*"]

(3) pr. n. of a city of Bashan, Deu. 1:4; Josh. 13:12; more fully called **עֶשֶׂתוֹ קַרְנַיִם** ("the horned Astartes"), [*Ashtaroth-karnaim*], Gen. 14:5, and **עֶשֶׂתוֹ** which see, so called doubtless from a temple and statues of Astarte. Gent. noun **עֶשֶׂתוֹ** 1 Ch. 11:44.

**עַתָּה** followed by Makk. **עַתָּה** with suff. **עַתָּה**, pl. **עַתָּה** and **עַתָּה** (contr. from **עַתָּה**, from the masc. **עַתָּה**, root **עַתָּה**, compare **לָהּ** for **לָהּ**), fem. (Josh. 11:6; Jer. 51:33; but masc. Cant. 2:12; from the true derivation of the word having often been overlooked even by the ancients, Lehrg. 474) *time*. Specially—(a) *a fit, or proper time, an opportunity*, like *καὶρός*. Ecc. 10:17, "O happy land, whose princes **עַתָּה** take food at the proper time." **עַתָּה** before the (proper) time, prematurely, Job 22:16. With suff. **עַתָּה** in its time, Prov. 15:23; Ecc. 3:11; **עַתָּה** Isaiah 60:22.—(b) *a certain time*, as having a limit, opposed to eternity. Eccl. 3:1, 17, **עַתָּה לְכָל חַסֵּן** "to every thing there is a time," it lasts but for a time, nothing is perpetual;

compare Ecc. 8:6. — (c) *a longer time*, acc. עַת long, Hos. 13:13; Arabic عَظْمًا; id. — (d) *a happy time*, happiness, Ps. 81:16. More often in a bad sense — (e) *an unhappy time*, calamity, as in Lat. *tempora*; compare יָמַי No. 1, letter b; Arabic زَمَان, Syriac ܝܡܢ time both happy and fatal. Isa. 13:22; Jer. 27:7; Eze. 30:3; Ecc. 9:11, 12.

With prefixes — (a) בְּעֵת (for בְּהֵעֵת), i. e. *at this time, now*, Jud. 13:23; 21:22; Job 39:18 (see ? letter B, 3). בְּעֵת מִנְחָת עֶרֶב at the time of the evening sacrifice, Dan. 9:21; בְּעֵת חַיָּה with the reviving time [i. e. coming year], see חַי No. 3; בְּעֵת מָחָר to-morrow at this time (of the day), (see מָחָר), Ex. 9:18; 1 Sam. 9:16; 1 Ki. 19:2; 20:6; 2 Ki. 7:1, 18; 10:6 (others incorrectly take it as, about the time of to-morrow, i. e. to-morrow, as if it had been בְּעֵת מָחָר).

(b) בְּכָל־עֵת at every time, every season, Ps. 10:5; 34:2; 62:9; בְּעֵת הַהוּא at this time, Deu. 1:9.

(c) לְעֵת עֶרֶב at the time of evening, at evening, Gen. 8:11; also in acc. עַת at (this) time, *zur Zeit*, i. e. now, i. q. עֲתָה, Eze. 27:34. LXX. νῦν. Vulg. *nunc*.

Plur. עֲתִים and עֲתוֹת — (a) *times*. Esth. 1:13, יְדָעִי בִינָה לְעֲתִים, 1 Chron. 12:32, יְדָעִי בִינָה לְעֲתִים those who know the times, astrologers. — (b) *the vicissitudes of things, events*, Ps. 31:16; 1 Ch. 29:30; Job 24:1. — (c) Neh. 9:28, עֲתִים רַבּוֹת many times, repeatedly; compare Aram. ܥܬܝ time; plur. *vices*; English, *times*.

Denom. עֲתָה, עֲתִי.

עֵת קַזִּין ("time of the judge," ["perhaps more properly, 'people of the judge'"]), [Ittah-kazin], with ה local, קַ עֲתָה pr. n. of a town in the tribe of Zebulun, Josh. 19:13.

עֵת see עֲתָה.

עֵתָר Arab. TO BE READY, PROMPT; not used in Kal; Arab. عَتَد.

PIEL, to make ready, Prov. 24:27.

HITHPAEL, to be ready, destined to be any thing; followed by ? Job 15:28.

Derivatives, עֲתִיר, עֲתִיר.

עֵתָה an unused root; whence עֲתָה.

עֵתָה adv. (from עַת time, with He Paragog.), in pause עֵתָה (Milel) Gen. 32:5 (like עֲתָה, עֲתָה); prop. in a time (*zur Zeit*); hence —

(1) *at this time, now, already*; opp. both to previous and future time, Josh. 14:11; Hos. 2:12;

Isa. 48:7. מִעֵתָה וְעַד עוֹלָם from this time and until eternity, Isa. 9:6. עַד־עֵתָה until now, until this day, Gen. 32:5; 46:34. עֵתָה נָּה now at this very time (see נָּה No. 3). Sometimes the idea of time is אֶת־עַתָּה, and (like the Gr. *νῦν, nūn*) — (a) it is used as a word of incitement, *age, come on*; especially when followed by an imperative, Gen. 31:13; Isa. 30:8; Mic. 4:14 (עֲתָה הִנֵּה 1 Ki. 1:18; 2 Ki. 18:21); and so with an interrogative sentence, Isa. 36:5, "In whom now wilt thou confide?" verse 10, "but have I now (עֲתָה) come up without Jehovah?" — (b) it describes a present state, *thus, things being so*, Gen. 26:29; 1 Sa. 27:1; whence עֲתָה and so, Gen. 11:6; 20:7; 27:8; 45:8; Ps. 2:10; in an adversative sense, *but now*, Neh. 5:5.

(2) *in a short time, presently*, Job 6:3; 7:21; 8:6; Isa. 43:19; Mic. 7:10; 1 Ki. 12:26.

עֲתִיר m. *he-goat* (perhaps ready and prompt for fighting; comp. عَتَد a horse ready for the course), Gen.

31:10, 12, and frequently. Arab. عَتَر id. Used of the leader of a flock, Jer. 51:40; metaph. of a leader of the people, Isa. 14:9; Zec. 10:3 (compare κίλευ, Il. iii. 196).

עֲתִיר i. q. עֲתִיר Isaiah 10:13 [ק]; Esther 8:13 כחֵיב.

עֲתִי (perhaps i. q. עֲתִי "opportune"), [Attai], pr. n. m. — (1) 1 Ch. 2:35, 36. — (2) 1 Ch. 12:11. — (3) 2 Ch. 11:20.

עֲתִי (from עַת *opportune, at hand*, Levit. 16:21.

עֲתִיר m. adj. — (1) *prompt, ready, prepared* (Syriac and Arabic id.); followed by ? Esth. 3:14; 8:13; Job 15:24.

(2) *exercised, skilful* (Germ. fertig); followed by an infin. Job 3:8. Compare عَتَد Conj. V., to be very skilful in an art; see Schult. on the passage.

Plur. עֲתִירוֹת — (a) *the things which are ready for* any one; i. e. impending, destined, Deu. 32:35. — (b) *things which one has acquired*, i. e. *wealth*; *τὰ ἀπαρχαῖα*, Isa. 10:13.

עֲתִיר Chald., *ready, prepared*, Dan. 3:15.

עֲתִיָּה (perhaps i. q. עֲתִיָּה, [Athaiah], pr. n. m., Neh. 11:4.

עֲתִיָּה m. adj. *shining* (pr. genteel, worthy of a well-born and noble person), used of clothes Isa. 23:18. See the root עֲתָה No. 4.

**עָתִיד** adj.—(1) *taken away*, from the mother's breast, as if *manumitted*, Isa. 28:9. See **עָתִיד** No. 1, 3.  
(2) *ancient*, 1 Ch. 4:22; see the root No. 2.

**עָתִיד** Ch. *old, ancient*, Dan. 7:9, 13, 22.

**עָתִיד** an unused root, Arab. **عَتَكَ** to turn aside to lodge; whence—

**עָתִיד** ("lodging-place"), [*Athach*], pr. n. of a town in the tribe of Judah, 1 Sa. 30:30.

**עָתִיד** an unused root, Arab. **عَتَلَ** to handle violently; whence—

**עָתִיד** (for **עָתִיד**), [*Athlai*], pr. n. m. Ezr. 10:28.

**עָתִיד** ("whom Jehovah has afflicted"), [*Athaliah*], pr. n. — (1) m. — (a) 1 Chr. 8:26. — (b) Ezr. 8:7. — (2) f. of a queen of the tribe of Judah, 380—77, B. C. 2 Kings 11:1; in some places **עָתִיד** 2 Ki. 8:26; 11:2.

**עָתִיד** a root **ἀπ. λεγόμεν.**, which seems to have been of the same or a similar meaning, as **עָתִיד** (cogn. **עָתִיד**). Hence—

NIPHAL, Isai. 9:18, **עָתִיד** "the earth is consumed," or "laid waste." Kimchi and Aben Ezra, the earth is darkened; comp. Arab. **عَتَمَ** to be darkened; LXX. **συγκέκασται**, Ch. **עָתִיד** *burned up* [this is the meaning given in Thes.]; compare Arab. **عَتَمَ** a great and almost suffocating heat.

**עָתִיד** (kindred to the verb **עָתִיד**) an unused root, Arab. **عَتَنَ** to handle violently, **عَتَنَ** a lion. Hence—

**עָתִיד** (for **עָתִיד** "lion of Jehovah"), [*Othni*], pr. n. m. 1 Ch. 26:7.

**עָתִיד** ("lion of God"), [*Othniel*], pr. n. of a judge of Israel, Joshua 15:17; Judges 1:13; 3:9; 1 Ch. 4:13. Gr. **Γοθονίλ**, Judith 6:15.

**עָתִיד** fut. **עָתִיד**—(1) TO BE REMOVED, TRANSFERRED (Arab. **عَتَى** to hasten, IV. to propel quickly). Job 14:18; 18:4. See **עָתִיד** No. 1.

(2) *to be stricken with age, to become old*, Job 21:7; Psal. 6:8, "my countenance becomes old."

(Arab. **عَتَى** to be ancient, old.) Compare **עָתִיד** No. 2.—From the idea of removing, taking away, comes that **עָתִיד**—

(3) *to be manumitted, set free* (comp. Isa. 28:9; Arab. **عَتَى** fut. I. **عَاتَى** manumitted, free; **عَتَى**

freedom); whence in Hebrew **עָתִיד** is applied in a bad sense to license and impudence.—On the other hand—

(4) it is used in a good sense, the idea of freedom being applied to the external appearance worthy of an honourable and noble man. Arab. **عَتَى** a noble

countenance, beauty, brightness, **عَتَى** noble, generous, also, having a clear and delicate skin (like nobles), **عَتَى** to be well, to have a clear and delicate skin. Heb. **עָתִיד**, **עָתִיד** shining, handsome.

HIFHIL—(1) causat. of Kal No. 1, *to remove away, to take away*, Job 9:5; specially a tent, *to break up a camp*, Gen. 12:8; 26:22.

(2) *to transfer, to transcribe* from one book to another; hence i. q. to collect. Prov. 25:1. LXX. **ἐξεγράφω**. Vulg. *transtulerunt*. (Talmud. to write out, to transfer.)

(3) *to take away*. Job 32:15, **עָתִיד** "they took words away from them;" impers. for, words were taken away from them, they could say nothing.

Derived nouns, **עָתִיד**, **עָתִיד**, **עָתִיד**, **עָתִיד**.

**עָתִיד** m. adj. *bold, impudent* (see the root No. 3). **עָתִיד** **עָתִיד** to speak licentiously, i. e. impudently, wickedly, Ps. 31:19; 75:6; 94:4; 1 Sa. 2:3.

**עָתִיד** m. adj. *shining, handsome* (prop. genteel, noble, see the root No. 4). Pro. 8:18, **עָתִיד** Vulg. *opes superbae*. [Is not *enduring* the true meaning?]

I. **עָתִיד** fut. **עָתִיד**—(1) i. q. **עָתִיד** TO BURN INCENSE to a god (Syr. **عَتَى** to smoke with perfume, **عَتَى** incense; Arab. **عَطَرَ** to breathe odours). Hence **עָתִיד** No. 1.

(2) *to pray as a suppliant, to pray to a god* (the prayers of the godly being compared to incense, comp. **μνημόσυρον τῆς προσευχῆς**, Tob. 12:12; Acts 10:4); *to supplicate, to intreat*, followed by **עָתִיד** and **עָתִיד** Gen. 25:21; Ex. 8:26; 10:18; Job 33:26.

NIPHAL, *to let oneself be supplicated* by any one (followed by a dat.), *to hear and answer*, Gen. 25:21, **עָתִיד** "and Jehovah heard and answered him;" 2 Sam. 21:14; Isa. 19:22. Inf. absol. **עָתִיד** 1 Ch. 5:20.

HIFHIL, i. q. Kal, Ex. 8:25; 10:17. Followed by **עָתִיד** and **עָתִיד** *to be intreated for any one*, Ex. 8:5, 24. Derivative, **עָתִיד**.

II. **עָתִיד** i. q. Chald. **עָתִיד** (Hebrew **עָתִיד**) **עָתִיד** ABUNDANT; not used in Kal.

**NIPHAL** id. Prov. 27:6, "abundant (i. e. many, frequent) are the kisses of an enemy." Opp. to, "faithful are the wounds of a friend."

**HIPHIL**, to multiply, to accumulate, Eze. 35:13, וְהִתְרַבְּתָם עָלַי דְּבָרַיִם "you have multiplied against me words," sc. impudent, impious words. Compare No. 2.

Derivatives, עֲתָרַת and pr. n. עֲתָר.

עֲתָר m.—(1) *incense, odoriferous smoke*,

Eze. 8:11, as rightly rendered by the LXX., Vulg. Ch., Syr. Others render it a multitude, comparing the root No. II.

(2) *a worshipper* of God, Zeph. 3:10.

עֲתָר ("plenty," "abundance"), [Ether] pr. n. of a town in the tribe of Simeon, Josh. 15:42. 19:7.

עֲתָרָת f. *riches, abundance*, Jer. 33:6. See the root No. II.

פ

**פ** the seventeenth letter of the Hebrew alphabet, used as a numeral for *eighty*. The name of this letter probably signified a *mouth*, i. q. פֶּה. As to its pronunciation, see Lehrg. pp. 20, 21, where there is a refutation of the opinion of those who hold that פ, when dageshed, was not pronounced *p* by the Hebrews. It is interchanged principally with the other labials, ב and מ, which see.

פֶּה i. q. פֶּה (which see), adv. *here*, Job 38:11.

**פָּחַח** a root not used in Kal, which had, I have no doubt, the signification, to *BLOW*, like the kindred פָּחַח, פָּחַח, also פָּחַח, פָּחַח, פָּחַח, all of which are onomatopoeic, and imitate the sound of blowing. Hence π. λεγόμεν.—

**HIPHIL**, Deut. 32:26, אֶפְחָחֵם "I will blow them away," i. e. scatter them as with the wind. LXX. διασπερῶ αὐτούς. I formerly compared Arab, فَا, which has the signification of splitting, cleaving, i. q. قطع and شق; but I rely more on the internal nature and mutual relationship of roots, than on the Arabic usage, however suitable.

[Hence the following word; also in Thes. פָּחַח and its derivatives.]

**פָּאָר** constr. פָּאָר f.—(1) *a quarter of the heaven* (prop. wind, so called from its blowing, compare in Targg. אַרְבַּע רִיחֵין four winds, for Hebr. אַרְבַּע קְנֻפֹת הָאָרֶץ Eze. 7:2, compare 37:9; 42:20. פָּאָרִים the west quarter, Josh. 18:14; פָּאָרִים the north quarter, Ex. 26:18, 20. Hence—

(2) *side, region*, Jer. 48:45, פָּאָר מוֹאָב "region of Moab." Dual const. state פָּאָרִים מוֹאָב "both sides of Moab," Num. 24:17, compare יְרֵכֵי מוֹאָב.

(3) *a corner*, as of a field. Lev. 19:9; of a bed, Am. 3:12. הַקֹּנֶן פָּאָר the corner or extremity of the

beard, the hairs upon the cheeks and before the ears, Badensbart, whiskers, as the Jewish doctors rightly explain, Levit. 19:27; 21:5. It was prohibited to shave them; and the Arabian nations shaving them (like the Egyptians), are called in reproach, קְצוּצֵי פִתָּי (men) with the whiskers cut off, Jerem. 9:25; 25:23; 49:32.

**פָּאָה** an unused root.—(1) to have the mouth full, to swallow down. (Arab. فَا to have the mouth full of food; Æth. ተፈለፀ: to have in the mouth a morsel, lump, ፈለፀ: morsel, lump; περισσίμων? It is one of the roots ending in *m* which express sounds uttered with the mouth shut. Cognate is פָּה to understand, prop. to be imbued with.) Hence פָּה (for פָּאָה) mouth.

(2) Arab. فَم to be fat (of the same stock appears to be the Sanscr. pīna, fat, पिमेली, पिमेली, opimus, pinguis). Hence n. פִּמָּה.

**פָּאָר** not used in Kal, TO BE BEAUTIFUL, ORNAMENTED, prop. apparently used of the rosiness and heat of the face (see פָּאָר, פָּאָר, compare Arab. فَا Med. Waw, to boil up, to be hot, glowing heat); hence to be proud (which, in Arabic, is expressed by a hardened guttural, فَا to glory, to boast).

**PIEL** פָּאָר—(1) to adorn, e.g. the sanctuary, Isa. 60:7, 13; the people of God, Isa. 55:5; to bestow aid upon the poor, Ps. 149:4 (compare ornare beneficis).

(2) denom. from פָּאָר to examine the boughs, in order to glean them, Deu. 24:20.

**HITHPAEL**—(1) to be adorned, honoured, as a people by Jehovah, Isa. 60:21; 61:3; to glorify